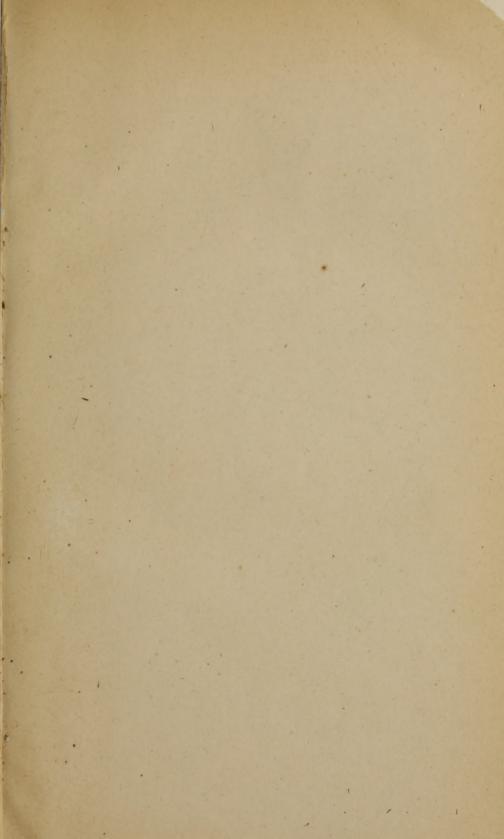
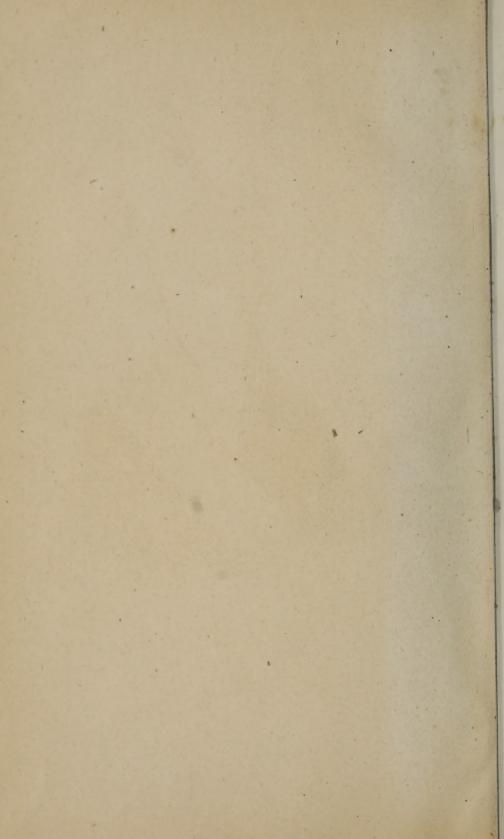


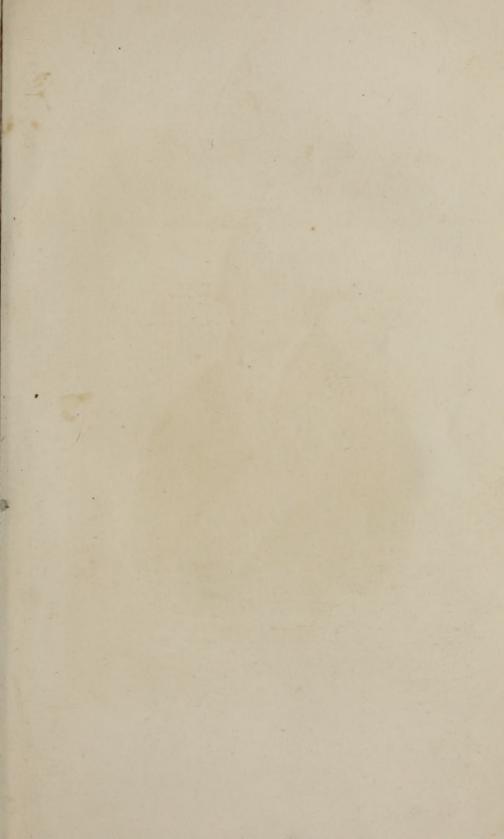
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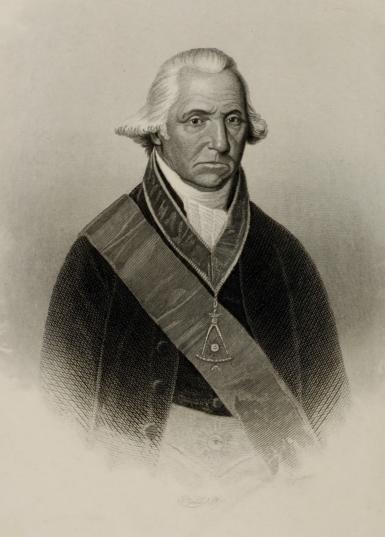
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WASHINGTON

Engraved from the Fortrait, painted from life by Williams, for Alexandria Washington Lodge N° 22, Virginaa 1794

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WASHINGTON

AND HIS

MASONIC COMPEERS.

BY

SIDNEY HAYDEN.

PAST MASTER OF RURAL AMITY LODGE, NO. 70, PENNSYLVANIA.

Hilustrated with a copy of a Massonic Portrait of Washington,

PAINTED FROM LIFE, NEVER BEFORE PUBLISHED,

WITH NUMEROUS OTHER ENGRAVINGS.

"The memory of a brother is precious;
I will write it here."

NEW YORK:

MASONIC PUBLISHING COMPANY,

626 BROADWAY.

1874.

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PREFACE.

BIOGRAPHIES OF WASHINGTON, and the most eminent of our countrymen who were contemporary with him, have been often written so far as relates to their public acts, and in many of them we have also a portraiture of their personal and domestic history. Such delineations, interwoven with their memoirs, give us a truer estimate of the character of the individual, and enable us to weigh with more exactness the impulses and influences that have impelled or retarded him in his public career.

Ancestry and kindred, domestic and social scenes in youth, mental, moral, and religious training, are the germs of character; and after stepping from the threshold of youth upon the platform of manhood, each foot-print in the onward path of life bears some impress of past and passing associations. These are therefore a part of every individual's true history, and his biography is imperfect without them. History is but a compound of these influences and actions, and each is a lamp to enlighten its pages. Extinguish it, and a shadow falls on some line of truth.

Our historians and biographers seldom mention a Fraternity which has existed in this country from its early colonial existence, and embraced in its membership a large number of our countrymen whose names are inscribed on our literary, civil, and military rolls of honor. Has this arisen from a prejudice against the institution of Masonry, or from a belief that its influences are unimportant?

The virtues which ennoble human character, are taught and cultivated in the lodge-room; and the mystic labors of the Master and his Craftsmen when convened, are such as fit men for the domestic relations of life and the highest duties of citizenship. Washington, with a full knowledge of the subject, wrote: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of virtue and public prosperity, I shall always be happy to advance the interest of the Society, and be considered by them a deserving brother."

As this part of Washington's history has been entirely omitted by his biographers, and studiously misrepresented by pamphleteers, the author of these sketches has made a diligent research in veritable records and documents of the last century for information on the subject. He has gratefully to acknowledge the assistance of many eminent Masons in this labor. Every Grand Master who was applied to, gave a cheering commendation and assent for a full examination of all records in his jurisdiction; and officers and members of lodges were ever ready to render all the aid in their power.

The brevity of many early Masonic records, and the entire loss of others, have left some parts of our work apparently unfinished in leading facts; and time has silenced every tongue that a half century ago might have given interesting details of incidents, to which existing records sometimes barely allude. The unrecorded incidents in the Masonic life of Washington, which his compeers used to relate with so much satisfaction, are now, in the eye of history, among the uncertain traditions of the past, and we have given few of them a place in our sketch of his Masonic life. We have preferred the broken fragments of veritable records, to traditions, however pleasing, and apparently reliable.

Washington's Masonic history might have been given by his contemporaries, in all its proportions, with fulness of detail. Now, it is like a beautiful column in ruins,—its parts broken, scattered, and moss-grown. We have labored industriously to collect these Parian fragments, and only wish some hand more skilful than our own, might have given each its due place and polish in the most beautiful pillar of the temple of American Masonry. We have faithfully used the gavel, the square, and the trowel in our work, and confidently submit to the Overseers all which pertains to their use. With the mallet and engraver's chisel we are less skilled, and the Masonic connoisseur will perhaps find in this part of our work little to admire. We have not presumed to engrave any lines of beauty of our own, but hope the eye will not look in vain for them in the

memorial stones we present, which were wrought by the hands of Washington and his Masonic Compeers.

Of the Compeers, we have not written labored sketches. We have only given such Masonic facts as came under our observation in our researches in the Masonic history of Washington; but in each case, they are from veritable records. While they establish the Masonic brotherhood of the individual, we hope they may throw some light on his character, and make his memory more dear to our American brethren.

THE AUTHOR.

ATHENS,

Pennsylvania, April 10, 1866.

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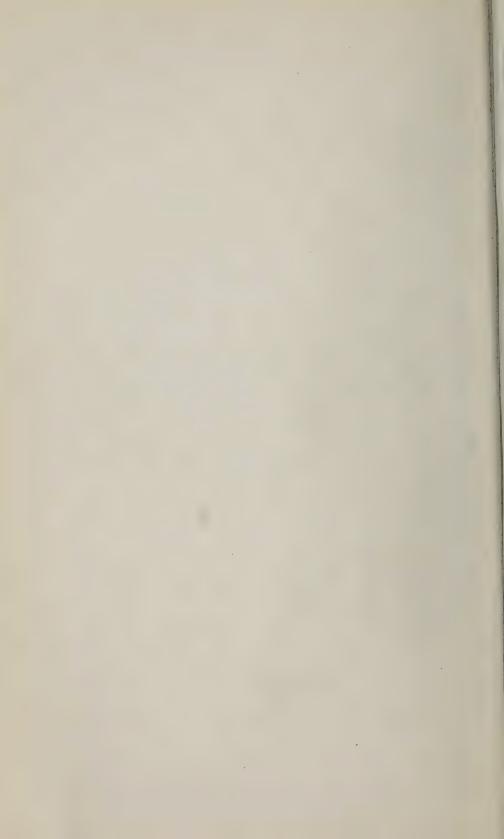
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PART I.

WASHINGTON.



WASHINGTON.

CHAPTER I.

Washington's birth contemporaneous with introduction of Warranted Lodges in America.—Date of his birth from family record.—Emigration of his ancestors to America.—Death of his father.—His boyhood.—Paternal instruction.—Anecdote of his love of truth.—Faithfulness of his mother.— His early education.—His influence with his youthful associates.—Excels in athletic exercises.—His brother Lawrence an officer under Admiral Vernon.—Receives a commission as midshipman in the British navy.—Relinquishes it at the wish of his mother—Engages as a land surveyor.—His commission as such.—An old log-hut in Clarke County.—Surveys for Lord Fairfax.—Illness of his brother.—Washington accompanies him to Barbadoes.—His death and will.—Washington becomes possessed of Mount Vernon.—Is appointed adjutant-general of Virginia militia.—Appearance and general character when he came to manhood.—A candidate for Masonry.



HE introduction of Freemasonry into America, and the birth of Washington, had nearly a contemporaneous date. The annals of the fraternity give no account of regularly organized lodges in this

country until the third decade of the eighteenth century, and in its second year George Washington was born. For the record of his natal day, we are indebted to no heraldric college, no public register, but the old family Bible of his ancestors is still preserved, where,

in the handwriting of his mother, as is supposed, the following record is found:

"George Washington, son to Augustine, and Mary, his wife, was born ye 11th day of February, 173½, about 10 in the morning, and was baptized the 3d of April following. Mr. Beverly Whiting and Capt. Christopher Brooks, godfathers, and Mrs. Mildred Gregory, godmother."

This date is according to the old style calendar then in use, and is equivalent to the 22d of February, 1732, new style.

The ancestors of George Washington emigrated to America from the north of England during the protectorate of Oliver Cromwell. His great-grandfather, John Washington, is said to have inherited the blood of English nobility, both by paternal and maternal descent. He came to America and settled on the borders of the Potomac, Westmoreland County, Virginia, in 1657. From John, first in the line of descent was Lawrence; second, Augustine; and third, George Washington, who was the third child of Augustine, and the first by his second marriage. His mother was a daughter of Colonel Ball, of Virginia.

His father removed, while he was a child, to the banks of the Rappahannock, opposite Fredericksburg, and died there when George was but eleven years old. We know but little of the paternal instruction he received in his boyhood, for his early orphanage, and the sparseness of detail relating to the domestic history of the yeomanry of Virginia at that period, leaves a blank in his youthful history, which his future greatness makes us wish were filled with all such incidents as

became the germs of future character. It is said, however, by one of his early biographers, that his father instilled into his mind a noble and generous disposition; taught him to be kind and amiable to his playmates, and liberal in sharing with them any presents of fruits or cakes he might receive; telling him at the same time, that the great and good God delights above all things to see children love one another, and that He will assuredly reward all who act an amiable part.

The story of the cherry-tree and the hatchet has been often told, but the moral heroism of the tale is so characteristic of the man in after-life, and has so often swelled the breasts of youthful listeners to whom it has been related, with resolutions to bravely tell the truth under all circumstances, that we again repeat it, to inculcate that noblest masonic virtue, the love of truth.

"When George was about six years old, he was made the wealthy master of a hatchet, of which, like most boys, he was immoderately fond, and was constantly going about chopping every thing that came in his way. One day, in the garden, where he often amused himself hacking his mother's pea-bushes, he unluckily tried the edge of his hatchet on the body of a beautiful young English cherry-tree, which he barked so terribly, that the tree never got the better of it. The next morning, the old gentleman finding out what had befallen his tree, which, by the by, was a great favorite, came into the house, and with much warmth, asked for the mischievous author, declaring at the same time that he would not have taken five guineas for the tree. Nobody could tell him any thing about it.

Presently George and his hatchet made their appearance. 'George,' said his father, 'do you know who killed that beautiful little cherry-tree yonder in the garden?' This was a tough question, and George staggered under it for a moment; but quickly recovered himself, and looking at his father, the sweet face of youth brightened with the inexpressible charm of all-conquering truth, and he bravely cried out, 'I can't tell a lie, Pa; you know I can't tell a lie. I cut it with my hatchet!' 'Run to my arms, you dearest boy,' cried his father in transports—'run to my arms! Glad am I, George, that you killed my tree, for you have paid me for it a thousand times. Such an act of heroism in my son, is worth more than a thousand trees, though blossomed with silver, and their fruits of purest gold.'"

To Washington's mother has been also accorded, and is no doubt due, the credit of so directing the mental, moral, and religious character of his youth, as to give an exalted tone to every action of his after-life. Left, by her husband's death, with the weighty care of five children, she took upon herself the superintendence of their education, and the management of the complicated affairs of their estates, and so acquitted herself as to gain the proud satisfaction of seeing them all come forward into active life with fair prospects, and her first-born become the most beloved and exalted of American citizens. Though inheriting the name, the patrimony, and noble virtues of his father, history has paid its tribute to the faithfulness of his mother, by writing him a widow's son.

The schools of the colonies did not afford at that time great advantages for education, and Washington's

attainments were comprised within a knowledge of reading, writing, and arithmetic at first; but he afterwards studied surveying, geography, and history, in the first of which he became proficient. In such pursuits his early years were spent. Even during his boyhood he is said to have manifested a military taste, and to have exerted a commanding influence over his youthful associates, in all their amusements; and the well-remembered story of his casting a stone across the Rappahannock, a feat said never to have been accomplished by another, is proof that he excelled in athletic exercises. It was such scenes that afterwards fitted him to encounter perils, and take pleasure in adventures that needed strength of body, perseverance, and confidence in his own powers to insure success.

Washington's eldest brother, Lawrence, was an officer in the colonial troops, sent under Admiral Vernon, in the expedition against Carthagena, in South America; and through his influence, and in accordance with his own wishes, a commission as midshipman in a British ship of war, stationed off the coast of Virginia, was procured for him, when he was fifteen years of age; but in obedience to the wishes of his mother. he was induced to relinquish this commission, which his own desires and those of his brother made him anxious to retain. He engaged soon after as a land surveyor, and made such proficiency, that he soon became skilful in that profession. The records of Culpepper County state that on the 20th of July, 1749 (o. s.), "George Washington, Gent., produced a commission from the President and Master of William and Mary College, appointing him to be surveyor of this

county; which was read, and thereupon he took the usual oaths to his majesty's person and government, and took and subscribed the abjuration oath and test, and then took the oath of surveyor according to law."

His employments as surveyor often called him into distant parts of the colony; and there was standing a few years ago, in Clarke County, an old log-hut, which well authenticated tradition states was occupied by him while surveying lands there for Lord Fairfax. It was about twelve feet square, and was divided into an upper and a lower room, the upper one of which was used to deposit his instruments. It was at least an interesting memorial of his humble life, before his merits called him to a more public sphere of action.

Washington was engaged as a surveyor for Lord FAIRFAX nearly three years, during which the open seasons were spent among the rich, uncultivated valleys and wild mountains of Virginia, and the winters with his mother at Fredericksburg, and his brother LAWRENCE at Mount Vernon. During the last year his brother becoming an invalid, went to the Barbadoes for his health, and Washington accompanied him. He returned in the spring of 1751, and soon after died, leaving his estate at Mount Vernon to his infant daughter, with a provision in his will, that if she died without issue, it should go to his brother George. She did so die in 1752, and Washington came into possession of the spot, whose fame has since become immortal,—not from its bearing the name of an English noble, but from its having been the cherished home and final resting-place of the greatest American citizen. Washington then was nineteen years of age,

and held the position of adjutant-general in the Virginia militia, with the rank of major. He was said by his contemporaries at this period of his life to be grave, silent, and thoughtful, diligent and methodical in business, dignified in his appearance, strictly honorable in all his actions, and a stranger to dissipation and riot. Such was his early history and character when, in 1752, in the twenty-first year of his age, he offered himself to Fredericksburg Lodge as a candidate for the mysteries of Masonry.

CHAPTER II.

First introduction of Warranted Lodges in America.—First in Boston.—Philadelphia.—Charleston.—Origin of lodge in Fredericksburg.—Its officers in 1752.—Washington's initiation.—Passing.—Raising.—The Bible and seal of Fredericksburg Lodge.-Brevity of early Masonic records.-Wash-INGTON but twenty years old when initiated.—Time intervening between that and further degrees.-Sent by the governor of Virginia with message to French commander on Ohio.-Incidents of his journey .- His Indian name.—Commencement of French and Indian War.—Washington placed in command of Virginia forces.-His capitulation at Fort Necessity .-Joins General Braddock's expedition .- Performs the burial-service of that officer.—Unjust distinction towards colonial officers.—Washington visits Boston on the subject .- Becomes enamored with Miss Phillipse .-Again takes command of the Virginia forces.-Participates in the capture of Duquesne.-Retires from military service.-Claims of some that he was made a Mason in a British military lodge without foundation.-Lodges held under different authorities at this time in America.-Lodge of Fredericksburg takes a new warrant from Scotland .- Washington Masonic Cave.-Elected member of House of Burgesses.-His first appearance in the assembly .- His marriage .- His domestic life previous to the Revolution .- Want of Masonic records in Virginia of this period.



ARRANTED Lodges had not been in existence in America twenty years, when Washington came to manhood; for we have no record of a regular lodge in this country held under authority of any rec-

ognized Grand Lodge previous to his birth. The first regular lodge, whose records exist, was established in Boston, in 1733, by Henry Price, by virtue

of a deputation from the Grand Master of the Grand Lodge of England, appointing him Provincial Grand Master of New England. In the following year, under an extension of his authority over all America, regular warrants were granted to lodges not only in New England, but in Philadelphia and Charleston, S. C.; so that while Washington was yet in his swaddling-clothes, the star of American Masonry, which arose in the East about the period of his birth, may be said to have rested over the place where the young child was.

Before Washington came to manhood, a lodge had been organized in Fredericksburg, under authority from Thomas Oxnard, Provincial Grand Master at Boston, whose authority also extended over all the English colonies in America; and in 1752, when Washington sought admission in this lodge, its officers were, Daniel Campbell, Master; John Neilson, Senior Warden; and Dr. Robert Halkerson, Junior Warden. The records of the few Masonic Lodges in America at that period are very concise, being limited in their details mostly to the election of officers, and the initiating, passing, and raising of members.

The records of Fredericksburg Lodge show the presence of Washington, for the first time in the lodge, on the fourth of November, 5752, leaving no doubt that he was initiated on that day, as on the 6th of November, the record continues, "Received of Mr. George Washington for his entrance £2:3."

"March 3d, 5753—George Washington passed Fellow Craft."

"August 4th, 5753—George Washington raised Master Mason."

The old record-book of the lodge is still preserved; also the Bible on which he was obligated, and the seal



SEAL OF FREDERICKSBURGH LODGE.

of the lodge. The Bible is a small quarto volume, and bears date, "Cambridge, printed by John Field, printer to the University, 1688." The seal is beautifully engraved, having for its principal device a shield crested with a castle, with castles also on each of its points, with compasses in its

centre. Below the shield is the motto, "In the Lord is all our trust"—the whole surrounded with "Fredericksburgh Lodge," in a circle.

Had the lodge at Fredericksburg known how deep an interest would be felt by succeeding generations in all that pertained to Washington, his Masonic record, even at that period, would probably have been made with more fulness of detail; and yet its very conciseness is confirmatory proof, if such were needed, of the verity of the facts there recorded. The lessons of history are progressive, and none could have known, as he passed through the mystic rites of Masonry in 1752, in presence of that chosen band of brethren in Fredericksburg Lodge, that the new-made brother then before them would win, in after-years, a nation's honor, gratitude, and love; and that when a century had passed, the anniversary of his initiation, would be celebrated as a national Masonic jubilee.

Washington was initiated into Masonry a few months before he was twenty-one years of age. The lawful age at which a candidate may receive the

mysteries is strictly conventional; while the principle upon which the requirement was founded is a landmark in Masonry. Different nations have established different periods during which the child shall remain under the pupilage and government of its parents. Masonry supposes each candidate admitted to her mysteries to have the absolute legal control of his own actions, and that the obligations he assumes are such as he can comply with without interference. For this reason alone, a slave, a prisoner, and common soldier in the army in some countries, are under legal restraints that disqualify them for being candidates for the mysteries of Masonry.

The custom of French lodges in admitting the sons of Masons at the age of eighteen years as candidates for Masonry, is based upon the supposition that the obligations they assume at that age (they being first approved of as *discreet*) they will fully comply with on account of the relation which the father bears to the lodge.

In Washington's admission to the fraternity a few months before he became twenty-one years of age, if the conventional rule in this country and in other English lodges as then existing was not fully complied with, no Masonic principle was thereby violated. Without claiming for him a precocious manhood, we may safely assume from his early history, that at the age of twenty years, his physical, mental, and moral developments fitted him, not only for those active duties of citizenship which he had assumed under the civil laws of Virginia, but also as master of his own actions, for forming relations with a brotherhood that

requires for the admission of its candidates, their free, voluntary, and unrestrained devotion to its duties.

Four months intervened, as the records show, after he was initiated before he became a Fellow Craft Mason: and still four more, before he became a Master Mason. He was soon after employed in important public duties by the governor of Virginia. Political considerations then required that a messenger should be sent to some French military posts on the Ohio, to demand, in the name of the governor of Virginia, who was the British king's representative in the territory of which the French had taken possession, that they should at once depart and cease to intrude on the claimed English domain. It was late in autumn before such a commission was determined on by the governor, and the difficulties incident to the season, and the hazard of encountering, not only French, but Indian hostilities, were sufficient to try the fortitude of the boldest adventurer. Washington was solicited by the governor to undertake the commission. His reply was, "For my own part, I can answer that I have a constitution hardy enough to encounter and undergo the most severe toils, and, I flatter myself, resolution to face what any man dares." Nobly spoken! And yet it was but the reflection of a Masonic lesson he had learned on his admission into Masonry but one year before. What lesson learned in Masonry was ever by him forgotten or unheeded?

He left Williamsburg on the 30th of November, 1753, taking with him, on his way, a guide and a half-dozen backwoodsmen, and traversing a country little known, held conferences with Indian war-chiefs, and

the French commandant, and returned after months of hardships and dangers, and made his report to the governor. History has told how, in this adventure, he encountered hunger, and cold, and weariness, how the French officer evaded a compliance with his demands, and how the wily Indian lurked around his path. History has told all this, and we need not repeat it here. His report and daily journal during this first public service were published soon after, both in this country and in Europe; and his prudence and his diplomacy met with general approbation. The Indians, during this interview with them, gave him the name of Canotocarius.

The refusal of the French to evacuate the posts on the Ohio, was followed by the contest which is known in history as the French and Indian War. Although no formal declaration of war was made between France and England until May, 1756, yet in 1754 hostilities commenced on the Anglo-American frontiers, and Washington was offered by the governor of Virginia the first command of troops raised in that colony for its defence. He declined the honor, as a charge too great for his youth and inexperience, but took rank second in command, as lieutenant-colonel. The death of his superior officer, Colonel FRY, however, soon placed him at the head of the Virginia troops; and his first lessons in active military life were in the school of experience, where he had few to counsel, none to direct him. His campaign was a short one, ending early in July by his capitulation to the French commander at Fort Necessity. It was the only time in his life in which he ever struck his flag to the foe.

In the following year, Washington joined General Braddock as a voluntary aid in his unfortunate expedition against Fort Duquesne. History has told of the hardships and dangers of that campaign,—how, when Braddock fell upon the battle-field, and most of his officers were wounded or slain, Washington skilfully conducted the little remnant of the army that remained from the fatal spot; and when his commander's grave was made, that he piously read by torchlight the prayers of the Church at his midnight burial.

From this time onward, Washington was the first colonial officer in Virginia during this war. He was, however, subordinate to officers of lower rank who held British commissions, his being only from the colonial government of Virginia. This unjust distinction was very distasteful to him, and in the winter of 1756 he visited Boston, to consult on this point with General SHIRLEY, who had been sent by the British government as the successor of Braddock. He made his journey on horseback, and stopped some time in Philadelphia and New York. History has woven into its pages traditions of his becoming enamored while in New York with a Miss Mary Phillipse, the sister of the wife of his host, Colonel Beverly Robinson. She is described as a lady of rare beauty and accomplishments, and it is said that Washington was so deeply interested in her charms, that when his military duties called him to Virginia, he intrusted the secret of his heart to a friend, who promised to keep him advised as to the prospect of any rival supplanting him in her esteem. His fears seem to have become a reality, for she soon after married Colonel Morris, who had been an asso-

ciate with Washington in Braddock's army. Her husband and her family afterwards adhered to the British interests during the Revolution, and were all proscribed as traitors, and their property confiscated. It is said that many years later, when deprived of her extensive estates on the Hudson, an exile from her early home, a remark was made to one of her family, of the difference to her, between being the wife of an exile or of the hero of the Revolution and chief magistrate of his country; to which the reply was naively given, that "Washington would not, could not, have been a traitor with such a wife as Aunty Morris." With strong faith in woman's charms, we must still be permitted to doubt whether we owe to cupid's frowns the patriotism of Washington. Tradition has told, too, of an earlier charmer, a "lowland beauty" of Virginia, who had won the admiration of Washington in the days of his boyhood. It has been said that he then wrote sentimental verses to soothe his passion; and that in after-years, a son of this first flower that captivated his youthful heart became a favorite of his, in the person of General Henry Lee.

Although the ostensible object of the war was the defence and occupancy of the territories on the Ohio, yet its chief aim and final result was to overthrow all French power in America. For this purpose, numerous independent expeditions were planned and executed by the various commanders against different and widely distant French posts, from Nova Scotia to the Ohio. Washington was connected with none of these, except such as protected the western border of Virginia, or were directed against Fort Duquesne. The

eapture of this post was his darling wish. In this he participated in November of 1758, and having secured its possession, he repaired with his troops to the spot where, three years before, so many of their friends and brethren had been slaughtered on Braddock's ill-fated field, and gathering their whitened bones, buried them with funeral honors. It was a sad and solemn duty, and that burial-mound was watered with the tears of fathers, brothers, and sons. It was the scene in Roman history repeated, where the soldiers of Germanicus gathered up the bones of Varus and his legions, that had lain in the forests for six years unburied, and paid the last offices of tenderness to their fallen countrymen. Washington now retired honorably from the army, and became a private citizen at Mount Vernon.

He had then been for six years a Mason, and the last five had been spent in military campaigns. attendance on the meetings of his own lodge during this period could not have been frequent, and no local lodge existed nearer Mount Vernon. Our English brethren have claimed that Washington was made a Mason during the old French War, in a British military lodge, holding a warrant from the Grand Lodge of Ireland, granted in 1752. This lodge, called "The Lodge of Social and Military Virtues," was No. 227 on the registry of the Grand Lodge of Ireland, and was held in the forty-sixth British regiment. It still exists, we believe, as "Lodge of Antiquity" in Canada, and claims to have the Bible in its possession on which Washington was obligated as a Mason.

If Washington ever held any Masonic intercourse with that lodge, we believe it must have been during

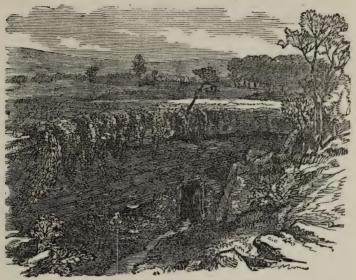
his visit to Philadelphia, New York, and Boston, in the winter of 1756. Previous to that time, only two British regiments were connected with the American service, and these were the forty-fourth and fortyeighth, which came over the year before with General Braddock; but we know of no military lodge-warrant being held by either of these regiments. The fortysixth regiment was sent to America soon after Brad-DOCK's defeat, and it served in the northern campaigns, and not in Virginia, where Washington held command. If Washington, therefore, had any connection with the lodge above alluded to, it must have been during his northern visit; and as he had been made a Mason, and received his first three degrees more than three years previous to that time, in an American lodge at Fredericksburg, held under authority from the Provincial Grand Master of Massachusetts, if he was obligated on the Bible of this British Military Lodge, it must have been an obligation given as a test oath to him as a visiting brother; or this lodge may have deemed the authority under which he had been made as insufficient, and have required him to be healed and re-obligated, to entitle him to the privilege of Masonic intercourse with a lodge held under a warrant from the Grand Lodge of Ireland.

All warranted American lodges, previous to the French War, had worked the rituals and acknowledged the authority of the Grand Lodge of England only (sometimes denominated the Grand Lodge of Moderns); but during this war, lodges holding warrants from the Grand Lodges of Scotland, Ireland, and the Ancients of London, were working in America. They

probably owed their introduction to the military brethren. It is well known that little or no intercourse was held between these lodges and those working under the authority of the Grand Lodge of England; and it is a significant fact, that in 1758 Washington's own lodge in Fredericksburg relinquished its authority from the Provincial Grand Master of Massachusetts, and obtained a warrant from Scotland. These, and many other considerations, render it not improbable that Washington may, during his visit to the North in 1756, have met with this British Military Lodge, and in it, been re-made, or healed, and re-obligated, as was the custom of that day in admitting to Masonic intercourse Masons made under authority of Masonic bodies whose government and rituals varied from their own.

Traditions, which no Masonic records of that period now existing either verify or contradict, state that Washington and his Masonic brethren held military lodges during the old French War; and there is a cave near Charlestown in Virginia, a few miles from Winchester, where his headquarters for two years were held, which to this day is called "Washington's Masonic Cave." It is divided into several apartments, one of which is called "The Lodge Room." Tradition says that Washington and his Masonic brethren held lodges in this cavern. In the spring of 1844 the Masons of that vicinity held a celebration there to commemorate the event.

Washington's military services had not only gained the approbation of his countrymen, but had met with the applause of English officers in the army, so that



WASHINGTON'S MASONIC CAVE.

when he left the command of the Virginia provincials, he was the most popular American officer in the western military department. But in resigning his military command, he did not retire from the service of his native colony; for in 1758, while holding his commission as colonel, he was elected by the county of Frederick, of which Winchester was the county-seat, as its representative in the House of Burgesses in Virginia. As the election was a contested one, his expenses as a candidate for the office are thus given: "A hogshead and a barrel of punch, thirty-five gallons of wine, forty-three gallons of strong beer, cider, and dinner for his friends;" all amounting to "thirty-nine pounds and six shillings, Virginia currency." He was absent at that time at Fort Cumberland, and Colonel Ward,

who sat on the bench and represented him as his friend that day, was carried round the town in the midst of general applause, all huzzaing for Colonel Washington. If this little episode in his life at the age of twenty-six is distasteful to the admirers of his staid dignity in after-years, they may remember that a century of changes has since passed over American society, but still leaving the popular heart bounding as wildly now at success in election contests, as in the settlements of Virginia, one hundred years ago.

When Washington made his first appearance in the Colonial Assembly, in January, 1759, the members of that body unanimously complimented him with a vote of thanks for his previous military services; and when the speaker communicated to him this vote in the most flattering terms, he rose from his seat to express his acknowledgment of the honor; and such was his extreme modesty and diffidence in his new situation, that he blushed and stammered, without being able to utter distinctly a word. The speaker relieved him from his embarrassing situation, by saying with a smile, "Sit down, Mr. Washington; your modesty is equal to your valor, and that surpasses the power of any language I possess."

The same month that Washington took his seat in the Colonial Assembly of Virginia, he married Mrs. Martha Custis, a wealthy and accomplished widow, who had captivated his heart just at the close of his military services. She had been left about two years before, by the death of her former husband, Colonel Daniel Parke Custis, with an ample fortune, and two lovely children, a son and a daughter. Washington

met her by accident at the house of a friend in 1758, during a journey which his military duties called him to make to Williamsburg, and admiration, love, and the conquest of two willing hearts, soon succeeded. The nuptials are described as having been on the grandest scale, many gentlemen being present in gold-lace, but none "looking like the man himself." She, too, is said by her contemporaries to have been of rare beauty and loveliness; and it is not probable that Washington's honey-moon was haunted by visions of either Mary Phillipse, or his "lowland beauty." She was amiable and exemplary through life, and the virtues of both the mother and wife of Washington have long been enshrined in a nation's heart, and the dust of Virginia is sacred where they rest.

The succeeding fifteen years of Washington's life were spent in domestic retirement, interrupted only by his public duties as member of the Colonial Assembly, in which body he continued his seat. His time was now devoted to agricultural and rural pursuits, but his ample fortune enabled him to maintain a style of living equal to Virginia gentlemen of the first rank in society; and his home, where all the domestic virtues clustered. became the unrivalled abode of refinement and hospitality. Williamsburg and Annapolis were the seats of colonial government of Virginia and Maryland, and during the winter, the élite of society in these colonies were accustomed to spend much of their time in those places, forming brilliant circles at the vice-regal courts of the roval governors. Washington and his family were stars of the first magnitude in these galaxies of intelligence and fashion.

We look in vain for the record of Washington's Masonic life during this period, for few of the annals of Masonry in Virginia at that time now exist. Both records and traditions assert that her most noble sons were Masons, but the lapse of time and the devastations of war have left few memorials of, their mystic labors. No general Grand East existed either in Virginia or Maryland, in which the brethren might convene; and the different lodges in these colonies, working under no common authority, and having little intercourse with their parent heads, were often remiss in the preservation of their records, leaving us now only the faint footprints of Masonry there from the old French War down to the Revolution. Colonial New England, New York, Pennsylvania, Carolina, and Georgia had at this period each their Provincial Grand Easts, whose master-workmen history has made her own; and when along the pathway of Masonry in colonial Virginia we see her noblest sons emerging from the obscurity of unrecorded Masonic fellowship, and with hand-grips strong and true greeting brethren from the North, the East, and the South, at the commencement of the Revolution, we deeply deplore the loss of records relating to the Mystic Art in that colony previous to that period. Enough yet remains to inspire the poet's pen, and a gifted brother has written:

[&]quot;Brave old Virginia—proud you well may be, When you retrace that glorious dynasty Of intellectual giants, who were known Ar much the nation's children as your own—

Your brilliant jewels, aye, you gave them all, Like Sparta's mother, at your country's call! The Senate knew their eloquence and power, And the red battle in its wildest hour. No matter whence—to glory or the grave—They shone conspicuous, bravest of the brave. One o'er the bravest and the best bore sway—Bright is his memory in our hearts to-day! His bosom burned with patriotic fire—Virginia's son became his country's sire; And in those lofty claims we proudly vie, He was our brother of the Mystic Tie!"

CHAPTER III.

Commencement of the Revolution .- State of Masonry in the colony at that time. - First Congress at Philadelphia. - PEYTON RANDOLPH, its president, a Mason .- Washington a member .- Second Congress .- Death of Mr. RANDOLPH. - WASHINGTON appointed commander-in-chief of the army. -Death of General WARREN .- WASHINGTON takes command of the army .-Mrs. Washington visits the headquarters.-Formation of American Union Military Lodge.-Seal of this lodge.-Origin of its design.-St. John's Regimental Lodge.-Removal of American Union Lodge to New York .- Its disasters at the battle of Long Island .- Washington evacuates New York.-Crosses New Jersey, and after the battles of Trenton and Princeton, goes into winter-quarters at Morristowr ..- State of Masonry in America at this period .- Washington selected as Grand Master by lodges in Virginia.- Campaign of 1777, and winter-quarters at Valley Forge.-Washington at prayer .- Statue of him at Lancaster, Pennsylvania .- Campaign of 1778.-Washington present at Masonic celebration in Philadelphia. - Dr. Smith's sermon. - Published, with dedication to Washington. -Colonel Park's Masonic Ode. - "Washington," a Masonic toast. - Campaign of 1779.-Masonic celebration near West Point.-Washington Military Lodge formed. - Washington's visits to this lodge.



bit.

HE commencement of the American Revolution was a new era in the Masonic as well as political history of our country. As the biographer of Washington's public history is obliged to trace it along the

pathway of current public events, so also his Masonic life, when fully given, must be blended with the Masonic history of the times in which he lived. From the first introduction of warranted lodges into America

in 1733, until the commencement of the Revolution, Masonry had been in a state of progress in this country, so that in 1774 there were warranted lodges in each of the thirteen colonies, and in seven of them Provincial Grand Lodges. Massachusetts and Pennsylvania had then each two grand bodies of this class, making nine supervising Masonic powers in the colonies; and when we add to these the Grand Lodges of Scotland, Ireland, and the two of England, which each exercised Masonic authority in this country, we find the sources of Masonic power in the colonies then to be thirteen. The number of their subordinate lodges is lost to history, and the roll of the workmen who wrought upon the first temple of American Masonry has passed into the archives of the Grand Lodge above. The foundations of that temple still remain, but

> "Its walls are dust, its trowels rust— Its builders with the saints, we trust."

In 1774, when the clouds of political adversity were gathering thick above our country, and seemed ready to burst upon it with all their complicated gloom, a congress of delegates from the different colonies was convened at Philadelphia, and Washington was a member from Virginia. There were assembled in that council-chamber men who had never met before. From New England, from the banks of the Hudson, the Delaware, the Susquehanna, and the Potomac, and from far down in the sunny South they came, and all looked kindly on each other then; for common dangers and a common weakness bespoke the necessity of a

unity of action. Many brothers of the mystic tie were members of that body, and over its deliberations Peyton Randolph, the Provincial Grand Master of Virginia, was selected from the bright roll of master workmen, to preside. Mr. Adams said it was a collection of the greatest men upon this continent, in point of abilities, virtues, and fortunes. Washington's position in it may be seen from a remark made by Patrick Henry, who was also a member, to one who asked him whom he considered the greatest man in that body. "If you speak of eloquence," said he, "Mr. Rutledge of South Carolina is by far the greatest orator; but if you speak of solid information and sound judgment, Colonel Washington is unquestionably the greatest man on that floor."

A second session of which Washington was also a member, assembled the following year in Philadelphia, and Mr. RANDOLPH was again called to preside over its councils. His health, however, failing, John Hancock was elected his successor as president; and before the session closed. Mr. RANDOLPH died, and his remains were taken to Virginia and buried with Masonic honors. The contest at arms between the colonies and the mother country had already begun at Concord and Lexington, and Washington was elected commanderin-chief of the American army. He was at this time forty-three years of age. He had left his home at Mount Vernon but a few weeks before, expecting soon to return; but the duties of his appointment admitted of no delay, and after giving a few written directions for his domestic business, and executing a will, which he inclosed in an affectionate letter to his wife, he

repaired to Cambridge, where the army was then stationed.

The British troops then held possession of Boston; and the very day that Washington received his commission, the battle of Bunker Hill was fought, and in it fell General Joseph Warren, Grand Master of the Massachusetts Grand Lodge. It was the first grand offering of American Masonry at the altar of liberty, and the ground-floor of her temple was blood-stained at its eastern gate. The second Grand Master who fell at the post of duty, was Peyton Randolph, in the following October, whose death has been already noticed. One fell on the battle-field, and the other in the council-chamber of our country. Both their graves were wet with a nation's tears, and their Masonic brethren placed on each the green acacia.

Washington reached Cambridge on the 2d of July, and on the following day took command of the army. There were gathered around him a stern band of determined men, who had left their peaceful avocations and taken arms to defend their hearth-stones. Of uniform they had little, and their arms were such as were found in possession of men unused to war. Some of their officers had before held command in the old French and Indian War, and some had never held a sword before. To maintain his numbers, provide for their necessities, and reduce them to discipline, was Washington's first care. But the year closed dark and gloomy upon the prospects of the army. Mrs. Washington left Mount Vernon late in the fall to spend the winter months at headquarters, and many of the officers were also joined by their wives; but the

other officers and soldiers had few pleasures in their winter-quarters to make them forget the homes they had left.

During the previous French and Indian War, military lodge warrants had been granted by the Grand Lodge of Massachusetts to brethren in the army; and at the close of wearisome marches, and in their cheerless camps, the Masonic lodge-room became a bivouac in the tired soldier's life, where his toils and privations were forgotten, and the finest feelings of his heart cultivated. While the Connecticut line of the army was encamped during this winter at Roxbury, near Boston, a movement was made by the brethren in it, early in February, to establish a Masonic lodge in their camp. For this purpose they applied to the Grand Officers of the Grand Lodge of Massachusetts, of which John Rowe was Grand Master, and Colonel RICHARD GRIDLEY his Deputy, for the necessary author-The petition was signed by Colonel Samuel H. PARSONS, Colonel SAMUEL WYLLYS, Colonel JOEL CLARK, Major John Park, Major Thomas Chase, Captain Eze-KIEL SCOTT, and sundry other brethren, praying that they might be formed into a regular lodge.

By appointment from Colonel RICHARD GRIDLEY, the Deputy Grand Master, a meeting of the brethren was held in the Roxbury camp, on the 13th of February, 1776. At this meeting, it was agreed that Colonel Clark be recommended as Master, Major Park as Senior Warden, Major Chase as Junior Warden, Colonel Parsons as Treasurer, and Ensign Jonathan Harr as Secretary. The foregoing proceedings having been presented to the Deputy Grand Master, who was not

present at the meeting, upon the 15th of the same month he issued to them a warrant or dispensation to hold a lodge in their camp at Roxbury, or wherever their body should remove on the continent of America, provided it was where no other Grand Master held authority.

It was called American Union Lodge, and both its name and the device on its seal were significant of the aid lent by Masonry in the hour of our country's need. Both were expressive of the great sentiment which then pervaded the American heart. If Liberty was its key-note, Union was its watchword. The union of the Anglo-American colonies for mutual defence had been proposed in 1741, by Daniel Coxe of New Jersey, the first Provincial Grand Master in America. It had again been advocated in 1754 by Dr. Franklin, Provincial Grand Master of Pennsylvania, who also symbolized the idea at the close of an essay, which he published on this subject, by a wood-cut representing a snake divided into parts, with the initial letter of each colony on a separate part, underneath which he placed the motto, "Join or die."

The purposes for which both Coxe and Franklin had unsuccessfully advocated a federal union of the colonies, had been to protect them against the French. When the Revolution commenced, and the union of the colonies against British aggression was urged, many of the newspapers adopted Franklin's device and motto. When the Union had taken place, the device was changed as a newspaper heading, and a coiled rattlesnake, with its head erect to strike, was substituted, with the motto, "Don't tread on me." Both

these devices and mottoes were inscribed on flags and other ensigns of war of the provincial troops at the commencement of the Revolution. This device, as a colonial emblem, was soon after changed to a circle consisting of a chain with thirteen links, containing in each an initial letter of one of the thirteen colonies. It was also placed upon some of the currency of the colonies as early as 1776.



The seal of American Union Lodge bore the same popular American idea in its symbolism, having as its principal device a chain of thirteen circular links, around a central part, on which was the square and compasses, with the sun, moon, and a star SEAL OF AMERICAN UNION LODGE above, and three burning tapers

beneath them, the extremities of the chain being united by two clasped hands. For the leading idea of the symbolism of the chain representing the union of the colonies, the brethren were probably indebted to Dr. Franklin, who visited the American camp in 1776, as one of a committee from Congress to confer with WASHINGTON on the affairs of the war; and the seal is supposed to have been engraved by PAUL REVERE, a distinguished Mason and patriot of Massachusetts, who was often employed at that period to engrave such designs.

Although a Military Lodge warrant had been granted by the Masonic authorities of New York on the 24th of July, 1775, for a lodge in the provincial troops of that colony, which was called St. John's Regimental

Lodge, yet the American Union Lodge was the first organized in the Continental army, and may be justly regarded as the eldest Masonic daughter of the American Union. It was organized in troops of which WASHINGTON had command, and though his military duties did not admit of his attendance on its meetings during the time the army was encamped around Boston, he subsequently often joined his Masonic brethren within its walls, and ever inculcated among its members, both by precept and example, a love of Masonry. This lodge went with his army, when it removed to New York, and held its meetings there while the city remained in his possession. Its last meeting there was on the 15th of August, 1776, a few days before the disastrous battle on Long Island. The next subsequent record of this lodge states:

"The British troops having landed with a large body on Long Island, the attention of the American army was necessary to repel them. On the ever memorable 27th of August, the Right Worshipful Joel Clark, Elisha Hopkins, Ozias Bissell, Joseph Jewett, Nathaniel Gore, being taken prisoners; and on the 13th of September, Brother James Chapman, Micajah Gleason, killed; William Cleavland and John P. Wyllys taken prisoners, and Brother Otho H. Williams taken prisoner at Fort Washington, by which misfortunes the lodge was deprived of its Master, and some most worthy members, and many other brethren were called to act in separate departments, wherefore the lodge stood closed without day.

"(Signed)

Jonathan Hart, Secretary."

No further meetings of this lodge were held until

March, 1777; and in the mean time, JOEL CLARK, its Master, died in captivity.

After the disastrous battle of Long Island, WASH-INGTON found it impossible for the safety of his army to retain possession of New York, and he evacuated the city about the middle of September, after having his headquarters there five months. From this time until the close of 1776, he did not long enjoy a restingplace for his troops. His strongholds upon the Hudson were lost, and he retreated from river to river in New Jersey, till he had crossed the Delaware, and encamped on its Pennsylvania side. There he turned upon his pursuers, and on the 25th of December recrossed the river amidst floods of ice, surprised a portion of the British army while engaged in their Christmas revels at Trenton, and gained a decided victory. This at once turned the tide of war, and after further successes at Princeton, his army went into winterquarters at Morristown.

The close of 1776 was the darkest period in the history of American Masonry. Every Grand East on the American continent was shrouded in darkness. Massachusetts and Virginia had each lost a Grand Master since the commencement of the war; the old Grand Lodge of New York was dissolved, by its Grand Master, Sir John Johnson, fleeing from his home, and becoming an officer in the British army; the labors of the Grand Lodge of Pennsylvania were suspended, and their hall was soon after made a prison-room for citizens who were disaffected to the American cause. In the spring of 1777 a ray of light first arose in the East. The members remaining of Dr. Warren's Grand

Lodge were convened, and they resolved, that as the political head of this country had destroyed all connection between the States and the country from which that Grand Lodge derived its commissioned authority. it was their privilege to assume an elective supremacy, and they accordingly elected Joseph Webb their Grand Virginia, too, a few months later, called a convention of its lodges, which recommended to its constituents George Washington as the most proper person to be elected the first independent Grand Master of Virginia. Washington at that time had held no official position in Masonry, and he modestly declined the intended honor, when informed of the wish of his Virginia brethren, for two reasons; first, he did not consider it masonically legal, that one who had never been installed as Master or Warden of a lodge, should be elected Grand Master: and second, his country claimed at the time all his services in the JOHN BLAIR, therefore, the Master of tented field. Williamsburg Lodge, who was an eminent citizen of Virginia, was elected in his stead.

The military campaign of 1777 gave to history, in quick succession, the battles of Brandywine and Germantown, the evacuation of Philadelphia by Congress, and its occupation by British troops, and closed by the retirement of the American army into winter-quarters at Valley Forge. Here, as the shoeless army marched to their cheerless encampment, hundreds of bare feet left footprints of blood in their frozen path. Washington was moved to tears at the sight, and his touching exclamation of "poor fellows," was responded to by a "God bless your Excellency, your poor soldiers'

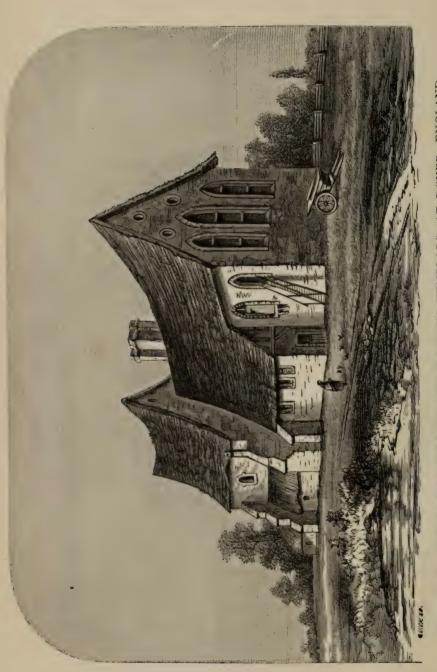
friend," by the suffering soldiers. Masonic traditions state that military lodges were held in the camp at Valley Forge, which Washington often attended, but the loss of their records prevents us from verifying the statement. His headquarters that winter were at the house of a Quaker preacher; and tradition has told us how the man of peace surprised him one day in a retired place, praying audibly and fervently for the success of the American arms, and that he thereupon assured his family that America would finally triumph, for such prayers would surely be answered.

"Oh! who shall know the might
Of the words he utter'd there?
The fate of nations then was turn'd
By the fervor of that prayer.

"But wouldst thou know his words,
Who wander'd there alone?
Go, read enroll'd in heaven's archives
The prayer of Washington!"

There is an interesting Masonic memorial of Wash-Ington at this period, which has long been in possession of Lodge No. 43, at Lancaster, Pennsylvania. While Congress held its sessions in York, during the time the British occupied Philadelphia, Washington visited that borough, and his striking and majestic appearance so impressed a young man of that vicinity, that he carved a life-size statue of him from a single block of wood, which was afterwards presented to Lodge No. 43, and is still in its possession. The name of the young self-taught artist who carved it has long been forgotten, but the outlines and expression of the





CHAPEL OF THE PRECEPTORY OF THE KNIGHTS TEMPLARS, AT DOVER, ENGLAND.

statue are said to bear a striking resemblance to Washington at that period.

During the following year the British troops evacuated Philadelphia, and the campaign of 1778 closed with the contending armies in nearly the same position as they were in the summer of 1776. In the latter part of December, Washington visited Philadelphia, where Congress was in session; and while there, the Grand Lodge of Pennsylvania celebrated the festival of St. John the Evangelist. Washington was present on the occasion, and was honored with the chief place in the procession, being supported on his right by the Grand Master, and on his left by the Deputy Grand Master. More than three hundred brethren joined in this procession. They met at nine o'clock, at the college, and being properly clothed, the officers in the jewels of their office, and other badges of their dignity, the procession moved at eleven o'clock, and proceeded to Christ Church, where a Masonic sermon, for the benefit of the poor, was preached by the Rev. Bro. WILLIAM SMITH, D. D., Grand Secretary of the Grand Lodge of Pennsylvania. In it he beautifully alluded to Washington, who was present, as the Cincinnatus of America; saying also, "Such, too, if we divine aright, will future ages pronounce the character of a *******; but you all anticipate me in a name, which delicacy forbids me on this occasion to mention. Honored with his presence as a Brother, you will seek to derive virtue from his example." Great poverty and distress had been occasioned in Philadelphia by the British troops during their occupancy of the city, and in accordance with Masonic custom, a call was

made on the fraternity in this sermon for the relief of those in distress. Having eloquently presented the duty of charity, the Rev. Brother closed his discourse by saying: "But I will detain you no longer, brethren! you all pant to have a foretaste of the joy of angels, by calling into exercise this heavenly virtue of charity. whereby you will give glory to the Thrice Blessed Three, Father, Son, and Holy Ghost, one God over all!" At the word "glory," the brethren rose together; and in reverential posture, on pronouncing the names of the Triune God, accompanied the same by a corresponding repetition of the ancient sign or symbol of Divine homage and obeisance, concluding with the following response, "Amen! So let it ever be!" More than four hundred pounds were immediately collected for the relief of the poor, and the Grand Lodge of Pennsylvania was made on the occasion the almoner of Washington's bounty. This sermon of Dr. Smith was published soon after, by direction of the Grand Lodge, and the profits arising from its sale were also given to the poor. The pamphlet was prefaced with the following dedication to Washington:

"To his Excellency, George Washington, Esq., general and commander-in-chief of the armies of the United States of North America—the friend of his country and mankind, ambitious of no higher title, if higher were possible—the following sermon, honored with his presence when delivered is dedicated in testimony of the sincerest brotherly affectio and esteem of his merit.

"By order of the Brethren,

"John Coats,

"Grand Secretary, pro tem"

No earlier production, either literary or Masonic, had been dedicated to Washington. We regret the want of Masonic records to give the names of other visiting brethren who were present at this festival. An ode commemorative of Washington's participating in the ceremonies, and the position he occupied, was written a few months after by Colonel John Park, a distinguished member of American Union Lodge, addressed to Colonel Proctor, of Pennsylvania, bearing date, February 7, 1779, in which he says:

"See Washington, he leads the train,
'Tis he commands the grateful strain;
See, every crafted son obeys,
And to the godlike brother homage pays.

* * * * * * * * *

Let fame resound him through the land,
And echo, 'Tis our Master Grand!

* * * * * * *

'Tis he our ancient craft shall sway,
Whilst we, with three times three, obey."

We have no doubt, from this time onward it was the desire of many of the brethren, especially those in the army, to see Washington placed at the head of American Union Lodge, held at Reading, in Connecticut, on the 25th of March, 1779, the first toast given was, "General Washington;" which was followed by one to "The memory of Warren, Montgomery, and Wooster," three distinguished Masons who had fallen on the battlefields of the Revolution. From this time onward the name of Washington became a Masonic toast, and the first in order at all Masonic festivals.

On the 23d of June, Washington established his headquarters at New Windsor, on the Hudson, near Newburg. The following day American Union Lodge met at Nelson's Point, and proceeded from thence to West Point to celebrate the festival of St. John the Baptist. Being joined by a number of Masonic brethren from the brigades there, and on Constitution Island, they proceeded from General Patterson's quarters, on the opposite side of the river, to the Robinson House, where they retired to a bower in front of the house, and were joined by General Washington and his family. Here addresses were delivered by Rev. Dr. HITCHCOCK and Major WILLIAM HULL (afterwards General Hull of the war of 1812). Dinner, music, toasts, and songs closed the entertainment. Washington then returned to his barge, attended by the wardens and secretary of the lodge, amidst a crowd of brethren, the music playing "Gop save America;" and as he and his family embarked to recross the river to New Windsor, his departure was announced by three cheers from the shore, which were answered by three from the barge, the music beating the "Grenadiers' March." Many distinguished officers of the army, who were Masons, were present at this festival; and the brethren in the Massachusetts line soon after petitioned the Massachusetts Grand Lodge for a warrant to hold a travelling lodge in their camp. The petition was granted on the 6th of October, 1779, constituting General John Patterson, Master, and Colonel Benjamin Tupper and Major WILLIAM HULL, Wardens. The lodge was called "Washington Lodge." Captain Moses Greenleaf of the Eleventh Massachusetts Regiment afterwards became Master of this lodge. His son, SIMON GREENLEAF, late Past Grand Master of Maine, said he had often heard his father mention Washington's visits to this lodge while commander-in-chief, and the high gratification they gave to the officers and members, especially as he went without ceremony, as a private brother.

CHAPTER IV.

Washington's headquarters again at Morristown .- Attends Masonic celebration there, December 27, 1779, -Masonic army convention proposed, -Its meeting and proceedings.—Its address to American Grand Masters.— Existing Grand Lodges at this time. - Grand Lodge of Pennsylvania propose a General Grand Lodge, and choose Washington as General Grand Master.—Sends notification of these proceedings to other Grand Lodges.— Letter to Joseph Webb.-His reply.-Second letter to Mr. Webb.-Grand Lodge of Massachusetts submits proposition from Grand Lodge of Pennsylvania to subordinate lodges .- Resolutions of Warren Lodge at Machias, Maine, in favor of Washington as General Grand Master.-Final action of Grand Lodge of Massachusetts in the matter.-Pennsylvania ever after opposes a General Grand Lodge. - Washington afterwards considered as General Grand Master.—Receives letters as such from Cape François.— His Masonic medal.—Pennsylvania Ahiman Rezon dedicated to him.— Copy presented to him.-Military Lodges of the Revolution.-Lodges in the British army .- Anecdotes of .- Action of King David's Lodge at Newport.-Capture of Cornwallis.-News of in Philadelphia.-Death of JOHN PARKE CUSTIS. - WASHINGTON visits his mother.



T the close of 1779, Washington's headquarters were again at Morristown, New Jersey, where they had been during the winter of 1776–77. Here the American Union Lodge was again at work, and also

various other military lodges, which had been organized in the American army. On the 27th of December, the American Union Lodge met to celebrate the festival of St. John the Evangelist. Besides the regular members of the lodge present, the record shows the

names of sixty-eight visiting brethren, one of whom was Washington. At a previous meeting of this lodge, held on the 15th of December, its records show that its Master, Major Jonathan Hart, was appointed one of a joint committee from the various military lodges in the army "to take into consideration some matters for the good of Masonry." At the festival meeting on the 27th, "a petition was read, representing the present state of Free-Masonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States." It was ordered that this petition be circulated through the different lines of the army; and also "that a committee be appointed from the different lodges in the army, from each line, and from the staff of the army, to convene on the first Monday of February next, at Morristown, to take the foregoing petition into consideration." This committee accordingly met at Morristown, on the 7th day of February, 1780, and the following is a copy of its proceedings:

"At a committee of Ancient Free and Accepted Masons, met this 7th day of the second month in the year of Salvation, 1780, according to the recommendation of a Convention Lodge, held at the celebration of St. John the Evangelist.

"Present, Brother John Pierce, M. M., delegated to represent the Masons in the military line of the State of Massachusetts Bay, and Washington Lodge, No. 10; Brother Jonathan Hart, M. M., delegated to represent the Masons in the military line of the State of Connecticut, and American Union Lodge; Brother Charles Graham, F. C., delegated to represent the Masons in the military line of the State of

New York; Brother John Sanford, M. M., delegated to represent the Masons in the military line of the State of New Jersey; Brother George Tudor, M. M., delegated to represent the Masons in the military line of the State of Pennsylvania; Brother Otho Holland Williams, M. M., delegated to represent the Masons in the military line of the State of Delaware; Brother Mordecai Gist, P. W. M., delegated to represent the Masons in the military line of the State of Maryland; Brother Prentice Brown, M. M., delegated to represent St. John's Regimental Lodge; Brother John Lawrence, P. W. M., delegated to represent the brothers in the staff of the American army; Brother Thomas Machin, M. M., delegated to represent the Masons in the corps of artillery."

The brothers present proceeded to elect a president and secretary, whereupon Brother Mordecai Gist was unanimously chosen president, and Brother Otho Holland Williams unanimously chosen secretary of this committee.

The committee proceeded to take into consideration an address to be preferred to the Right Worshipful Grand Masters in the respective United States, whereupon Brother Williams presented the following address:

"TO THE RIGHT WORSHIPFUL,

THE GRAND MASTERS OF THE SEVERAL LODGES IN THE RESPECTIVE UNITED STATES OF AMERICA,

UNION. FORCE.

LOVE.

"The subscribers, Ancient Free and Accepted Masons in convention, to you, as the patrons and protectors of the craft upon this continent, prefer their humble address.

"Unhappily, the distinctions of interest, the political views, and national disputes subsisting between Great Britain and

these United States have involved us, not only in the general calamities that disturb the tranquillity which used to prevail in this once happy country, but in a peculiar manner affects our society, by separating us from the Grand Mother Lodge in Europe, by disturbing our connection with each other, impeding the progress, and preventing the perfection of Masonry in America.

"We deplore the miseries of our countrymen, and particularly lament the distresses which many of our poor brethren must suffer, as well from the want of temporal relief, as for want of a source of light to govern their pursuits and illuminate the path of happiness. And we ardently desire to restore, if possible, that fountain of charity, from which, to the unspeakable benefit of mankind, flows benevolence and love: considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked brethren, which too manifestly show the present dissipated and almost abandoned condition of our lodges in general, as well as the relaxation of virtue amongst individuals.

"We think it our duty, Right Worshipful Brothers and Seniors in the Craft, to solicit your immediate interposition to save us from the impending dangers of schisms and apostasy. To obtain security from those fatal evils, with affectionate humility, we beg leave to recommend the adopting and pursuing the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other lodges of whatsoever degree or denomination, licensed or to be licensed upon the continent; that the ancient principles and discipline of Masonry being restored, we may mutually and universally enjoy the advantages arising from frequent communion and social intercourse. To accomplish this beneficial and essential work, permit us to propose that you, the Right Worshipful Grand Masters, or

a majority of your number, may nominate as Most Worship. ful Grand Master of said lodge, a brother whose merit and capacity may be adequate to a station so important and elevated, and transmitting the name and nomination of such brother, together with the name of the lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you may adopt and execute any other ways or means most eligible for preventing impositions, correcting abuses, and for establishing the general principles of Masonry: that the influence of the same in propagating morality and virtue may be far extended, and that the lives and conversation of all true Free and Accepted Masons may not only be the admiration of men on earth, but may receive the final approbation of the Grand Architect of the Universe, in the world wherein the elect enjoy eternal light and love.

"Signed in convention, at Morristown, Morris County, this 7th day of the second month, in the year of our Saviour 1780, Anno Mundi, 5780. Which being read, was unanimously agreed to sign, and ordered to be forwarded with an extra copy of their proceedings, signed by the president and secretary, to the respective Provincial Grand Masters; and the committee adjourned without day."

There were Grand Lodges in active existence in but three of the States at this time—viz., Massachusetts, Pennsylvania, and Virginia; and although the name of Washington for General Grand Master does not appear in the foregoing petition from the Masonic convention in the army, yet it was formally signified to these Grand Lodges that he was their choice. The events of the period we are now sketching are of great interest, not only in the Masonic history of Washington, but also in the Masonic history of our country. Our rec-

ords show that the action of the brethren in the army was the prelude to the great changes that were soon wrought in the polity of American Masonry, and that he was first in the hearts of Masons, as well as first in the hearts of his countrymen. Previous to the reception of the address of the Army Convention by the Grand Lodge of Pennsylvania, but while these proceedings were in progress, an emergent meeting of that grand body was convened at Philadelphia, on the 13th of January, 1780, to consider the propriety of appointing a General Grand Master over all the Grand Lodges formed or to be formed in the United States; and its records show, that

"The ballot was put upon the question whether it be for the benefit of Masonry, that a Grand Master of Masons throughout the United States shall now be nominated on the part of this Grand Lodge; and it was unanimously determined in the affirmative.

"Sundry respectable brethren being put in nomination, it was moved that the ballot be put for them separately, and his Excellency, George Washington, Esq., general and commander-in-chief of the army of the United States, being first in nomination, he was balloted for as Grand Master, and elected by the unanimous vote of the whole lodge.

"Ordered, that the minutes of this election and appointment be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested, in order that application be made to his excellency in due form, praying that he will do the brethren and Craft the honor of accepting their appointment."

A committee was chosen to expedite the business, and to inform themselves of the number of Grand

Lodges in America, and the names of their officers. and prepare a circular letter to be sent them. So little was known, at this time, by the Provincial Grand Lodges in this country of their sister Grand Bodies in other States, that months elapsed before the necessary information came before the Grand Lodge of Pennsylvania, on which to act in carrying out the resolution of January 13th, relative to a correspondence in relation to the appointment of a General Grand Master. On the 27th of the following July, having learned that there was a Grand Lodge in Virginia, of which John Blair was Grand Master, the Grand Secretary was directed to write to Mr. Blair and request the concurrence of that Grand Lodge (if Ancient Masons) in the appointment of General Washington as Grand Master General of Masons in America. A similar letter was also directed to be written to Colonel WILLIAM MAL-COLM, of Fishkill, New York; and as they had learned that there was a Grand Lodge at work in Boston, of which Colonel William Palfrey was a member, Colonel PROCTOR, of Philadelphia, was directed to confer with him. Having made these preliminary inquiries, the Grand Secretary of the Grand Lodge of Pennsylvania addressed the following letter to Joseph Webb, Grand ! Master of the Massachusetts Grand Lodge:

"PHILADELPHIA, August 19, 1780.

"JOSEPH WEBB, Esq. :

"Sim—I do myself the honor to address you, by orders from the Grand Lodge of Ancient York Masons, regularly constituted in the city of Philadelphia. This Grand Lodge has under its jurisdiction, in Pennsylvania and the States

adjacent, thirty-one different regular lodges, containing in the whole more than one thousand brethren. Inclosed, you have a printed abstract of some of our late proceedings; and by that of January 13th last, you will observe that we have, so far as depends on us, done that honor which we think due to our illustrious brother, General Washington—viz., electing him Grand Master ever all the Grand Lodges formed, or to be formed, in these United States; not doubting of the concurrence of all the Grand Lodges in America to make this election effectual.

"We have been informed by Colonel Palfrey that there is a Grand Lodge of Ancient York Masons in the State of Massachusetts, and that you are Grand Master thereof. As such, I am, therefore, to request that you will lay our proceedings before your Grand Lodge, and request their concurrent voice in the appointment of General Washington, as set forth in the minutes of January 13th, which, as far as we have been able to learn, is a measure highly approved by all the brethren, and that will do honor to the Craft.

"William Smith,
"Grand Secretary."

To this, Mr. Webb returned the following answer:

"Boston, September 4, 1780.

"SIR—Your agreeable favor of the 19th ult. I duly received on the 31st, covering a printed abstract of the proceedings of your Grand Lodge. I had received one near three months before, from the Master of a travelling lodge of the Connecticut line; but the evening after I received yours, it being Grand Lodge, I laid it before them, and had some debate on it. Whereupon it was agreed to adjourn the lodge

for three weeks, to the 22d inst.: likewise, to write to all the lodges in this jurisdiction to attend themselves, if convenient, by their Masters and Wardens; and if not, to give instruction to their proxies here concerning their acquiescence in the proposal.

"I am well assured that no one can have any objection to so illustrious a person as General Washington to preside as Grand Master of the United States; but at the same time it will be necessary to know from you his prerogatives as such; whether he is to appoint Sub-Grand or Provincial Grand Masters of each State. If so, I am confident that the Grand Lodge of this State will never give up their right of electing their own Grand Masters and other officers annually. This induces me to write to you now, before the result of the Grand Lodge takes place; and I must beg an answer by the first opportunity, that I may be enabled to lay the same before them. I have not heard of any States, except this and yours, that have proceeded as yet, since the independence, to elect their officers, but I have been hoping they would. I do not remember of more Grand Masters being appointed when we were under the British government, than in South Carolina, North Carolina, Pennsylvania, New York, and Massachusetts; but now it may be necessary.

"I have granted a dispensation to New Hampshire, till they shall appoint a Grand Master of their own, which I suppose will not be very soon, as there is but one lodge in that State. Inclosed, I send you a list of the officers of our Grand Lodge, and have the honor to be,

"With great respect and esteem,
"Your affectionate brother and
"Humble servant,

"Jos. WEBB, G. M."

This communication was laid before the Grand Lodge of Pennsylvania, at a special Grand Communication, on the 16th of October; and a committee, consisting of Colonel Palfrey and the Grand Secretary, Dr. William Smith, was appointed to prepare an answer; and they laid the same before the Grand Body on the following evening, to which it adjourned. The following is a copy:

"PHILADELPHIA, October 17, 1780.

"JOSEPH WEBB, Esq.:

"Respected Sir, and Right Worshifful Brother—Your kind and interesting letters of the 4th and 19th ult., by some delay in the Post-Office, came both to my hands together, and that not before the 10th inst. They were both read and maturely considered at a very full Grand Lodge last evening; and I have it in charge to thank you, and all the worthy members of the Grand Lodge of Massachusetts, for the brotherly notice they were pleased to take of the proposition communicated to you from the Grand Lodge of this State.

"We are happy to find that you agree with us in the necessity of having one complete Masonic jurisdiction under some one Grand Head throughout the United States. It has been a measure long wished for among the brethren, especially in the army; and from them the request came originally to us, that we might improve the opportunity, which our central situation gave us, of setting the measure on foot. From these considerations, joined to an earnest desire of advancing and doing honor to Masonry, and not from any affected superiority, or of dictating to any of our brethren, we put in nomination for Grand Master over all these States (and elected so far as depended on us) one of

the most illustrious of our brethren, whose character does honor to the whole Fraternity, and who, we are therefore persuaded, would be wholly unexceptionable. When our proposition and nomination should be communicated to other Grand Lodges, and ratified by their concurrence, then, and not before, it was proposed to define the powers of such a Grand Master General, and to fix articles of Masonic union among the Grand Lodges, by means of a convention of committees from the different Grand Lodges, to be held at such time and place as might be agreed upon. Such convention may also have powers to notify the Grand Master General of his election, present him with his diploma, badges of office, and install with due form and ceremony.

"To you who are so well learned in the Masonic Art, and acquainted with its history, it needs not to be observed that one Grand Master General over many Grand Lodges, having each their own Grand Master, is no novel institution: even if the peculiar circumstances of the Grand Lodges in America, now separated from the jurisdiction from whence they originated, did not render it necessary. We have also a very recent magnificent example of the same thing in Europe, which may serve, in respect to the ceremonies of installation, as a model for us. I will copy the paragraph as dated, at Stockholm, in Sweden, the 21st of March last, as you may not have seen it.

"'The 19th of this month (March, 1780) will always be a remarkable day to the Free Masons established in this Kingdom, for on that day the Duke of Sundermania was installed Grand Master of all the lodges throughout this Kingdom, as well as those in St. Petersburg, Copenhagen, Brunswick, Hamburg, etc. The lodge at St. Petersburg had sent a deputy for this purpose, and others had intrusted the diploma of instalment to Baron Leganbrepud, who had

been last year to Copenhagen and Germany on this negotiation.

"'The instalment was attended with great pomp. The assembly was composed of more than four hundred members, and was honored with the presence of the king, who was pleased to grant a charter to the lodge, taking it under his royal direction, at the same time investing the new Grand Master with an ermine cloak: after which he was placed upon a throne, clothed with the marks of his new dignity, and there received the compliments of all the members, who, according to their rank, were admitted to kiss the hand, sceptre, and cloak of the new Grand Master, and had delivered to them a silver medal, struck to perpetuate the memory of this solemnity, which passed in Exchange Hall. It is said that the king will grant revenues for the commanders, and that this Royal Lodge will receive each year an annual tribute. This solemnity hath raised the order of Free Masons from a kind of oblivion into which they were sunk,

"What the particular authorities of the Grand Master of the United States were to be, we had not taken upon us to describe, but, as before hinted, had left them to be settled by a convention of Grand Lodges or their deputies. But this is certain, that we never intended the different Provincial or State Grand Lodges, should be deprived of the election of their own Grand Officers, or any of their just Masonic rights and authorities over the different lodges within the bounds of their jurisdiction.

"But when new lodges are to be created beyond the bounds of any legal Grand Lodge now existing, such lodges are to have their warrants from the Grand Master General. And when such lodges become a number sufficient to be formed into a Grand Lodge, the bounds of such Grand Lodge are to be described, and the warrants be granted by the General Grand Master aforesaid; who may also call and preside in a convention of Grand Lodges, when any matter of great or general importance to the whole United Fraternity of these United States may require it. What other powers may be given to the Grand Master General, and how such powers are to be drawn up and expressed, will be the business of the convention proposed.

"For want of some general Masonic authority over all these United States, the Grand Lodge of Pennsylvania, exnecessitate, have granted warrants beyond its bounds, to Delaware and Maryland States; and you have found it expedient to do the same in New Hampshire: but we know that necessity alone can be the plea for this.

"By what has been said above, you will see that our idea is to have a General Grand Master over all the United States, and each lodge under him to preserve its own rights, jurisdiction, etc., as formerly under the Grand Lodge of Great Britain, from whence the Grand Lodges of America had derived their Warrants, and to have this new Masonic Constitution, and the powers of the General Grand Master, fixed by a convention aforesaid.

"Others, we are told, have proposed that there be one Grand Master over all the States, and that the other Masters of Grand Lodges, whether nominated by him, or chosen by their own Grand Lodges, should be considered as his deputies. But we have the same objection to this that you have, and never had any idea of establishing such a plan, as has been suggested before.

"This letter is now swelled to a great length. We have, therefore, only to submit two things to your deliberation: 1st. Either, whether it would be best to make your election of a General Grand Master immediately, and then propose

to us a time and place where a committee from your body could meet a committee from ours to fix his powers and proceed to instalment; or, 2d. Whether you will first appoint a place of meeting, and the powers of the proposed Grand Master; then return home and proceed to the election, and afterwards meet anew for instalment. This last mode would seem to require too much time, and would not be so agreeable to our worthy brethren in the army, who are anxious to have this matter completed.

"As you will probably choose the first mode, could not the place of meeting be at, or near, the headquarters of the army, at, or soon after, St. John's-day next? At any rate, you will not fix a place far northward, on account of some brethren from Virginia who will attend. For we propose to advertise the business, and the time and place of meeting, in the public papers, that any regular Grand Lodges which we may not have heard of, may have an opportunity of sending representatives. Your answer, as soon as possible, is requested, under cover to Peter Baynter, Postmaster of Philadelphia.

"I am, etc., by order,
"WILLIAM SMITH,
"Grand Secretary."

The Grand Lodge of Massachusetts having submitted the consideration of the matter to her subordinates, one of her lodges at Machias, in Maine, passed the following resolutions, as shown by this record.

"At a meeting of Warren Lodge, held at Machias, Maine, October 31, 1780, the subject of appointing a General Grand Master of all the United States was proposed, and the following resolutions were adopted:

"First, That it will be for the advancement of Masonry, that a Grand Master of Masons be appointed throughout the United States of America.

"Second, That the said Grand Master be chosen annually on the feast of St. John the Baptist, by a majority of the Grand Lodges throughout the United States of America, or at such other time as they shall judge necessary.

"Third, That the said Grand Master shall have no power but what shall, from time to time, be delegated to him by a majority of the Grand Lodges throughout the United States of America.

"Fourth, That the said Grand Master call a convention of all the Grand Lodges in the United States, within three months after his election, at such place as he shall judge most conducive to the good of the Craft; such convention to consist of one person chosen from each Grand Lodge.

"Fifth, That the Grand Master sit as president of the convention, to examine into any abuses that may have crept into Masonry, and rectify the same, examine the Book of Constitutions, abrogate, make, or alter laws, if they shall judge necessary, and lay their proceedings before the Grand Lodges for their approbation.

"Sixth, That his Excellency General George Washington be General Grand Master of Masons throughout the United States of America.

"The Right Worshipful Master and Wardens are directed to write to our representatives in the Grand Lodge, informing them of our resolutions."

The Grand Lodge of Massachusetts, however, having more fully considered the subject, thought the election of a General Grand Master of the United States, at that time, premature and inexpedient, and

ordered the following resolution of their Grand Body to be sent to the Grand Lodge of Pennsylvania.

"Boston, January 9, 1781.

"As the Grand Lodge have not been acquainted with the opinions of the various Grand Lodges in the United States, respecting the choice of a Grand Master General, and the circumstances of our public affairs making it impossible we should at present obtain their sentiments upon it, therefore, voted, That no determination upon the subject could, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place throughout the continent.

"From the Grand Lodge records,

"WM. HASKINS, Secretary."

This correspondence with the Grand Lodge of Massachusetts was the last effort made by the Grand Lodge of Pennsylvania to establish a General American Head over all the lodges in this country; and in later times, when the project has been advocated by other Grand Bodies, her voice has been invariably against it. From her action in 1780 arose, undoubtedly, the wide-spread appellation of the title of General Grand Master to Washington,—an historical error, which has not yet been eradicated in the minds of all Masons. There is no doubt that in the minds of all his Masonic compeers, after the independence of this country was attained, he was justly regarded as the GREAT PATRON OF THE FRATERNITY IN AMERICA, which led many to believe, at the time of his death, and long after, that he had held official rank as GENERAL GRAND MASTER.

Nor was Washington's fame as a Mason, or the belief that he was General Grand Master, confined to this country; for, in 1786, two letters in French were addressed to him, from Cape François, as "Grand Master of America," soliciting a lodge-warrant for brethren on that island; which letters Washington caused to be laid before the Grand Lodge of Pennsylvania, and they accordingly granted the warrant. A venerable brother in Virginia also informs us that his father, who was a Mason in Scotland, emigrated to this country soon after the close of the Revolutionary War; and that he had often heard him say, that his Masonic brethren in Scotland congratulated him, when he left, on the advantages and protection he would enjoy from Masonry in this country, as General Washington they said was Grand Master of Masons here. This illusion

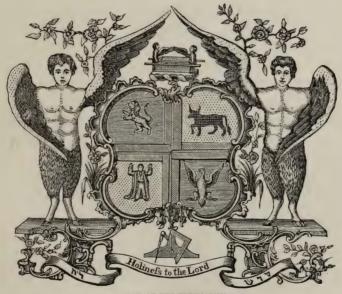


WASHINGTON MASONIO MEDAL, 1797.

was also perpetuated by a Masonic medal, which was struck in 1797, having on its obverse side the bust of Washington in military dress, with its legend, "G. Washington, President, 1797;" and on its reverse side, the emblems of Masonry, surrounded by the inscription,

"Amor, Honor, et Justicia," and the initials, "G. W., G. G. M."

Although the Grand Lodge of Pennsylvania did not succeed in creating a General Grand Mastership, and elevating Washington to that office, as was her desire, and also that of the Military Lodges of the army, from whom the proposition first sprang, yet that Grand Body still continued to regard him as first among



ARMS OF THE FREEMASONS.

American Masons. At her first meeting for reorganization, after the British troops evacuated Philadelphia, she had appointed a committee, of which the Rev. Dr. Wm. Smith was chairman, to prepare a new Book of Constitutions. Dr. Smith accordingly digested and

abridged the English Book of Constitutions used by the Ancient York Masons; and on the 22d of November, 1781, submitted to the Grand Lodge the result of his labors, which was a Book of Constitutions, &c., which has since been known as "Smith's Ahiman



Rezon." It was approved and unanimously adopted at that meeting, and ordered to be printed, with the Masons' coat of arms as a frontispiece; and the Grand Lodge further resolved, "In case our beloved and illustrious brother General Washington permit it to

be dedicated to him, that his Excellency's arms be prefixed to the dedication." At a meeting of the Grand Lodge, in December, 1782, it was further resolved that Dr. Smith's Masonic sermon and prayer, which had been delivered in presence of Washington, on the 28th of December, 1778, should also be published in the work. The book was printed in 1783, with the following dedication, but Washington's coat of arms was not inserted:

"To His Excellency George Washington, Esq.,

"General and Commander-in-Chief of the Armies of the United States of America:

"In testimony, as well of his exalted services to his country, as of that notle philanthropy which distinguishes him among Masons, the following Constitutions of the most ancient and honorable fraternity of Free and Accepted Masons, by order and in behalf of the Grand Lodge of Pennsylvania, etc., is dedicated, by his Excellency's most humble servant and faithful brother,

"WILLIAM SMITH, G. Secretary.

" June 24, 1782."

At a meeting of the Grand Lodge, held on the 10th of June, 1787, it was ordered that the Right Worshipful Grand Master and Deputy Grand Master present to General Washington a copy of this Book of Constitutions; and in an inventory of his library, made by the appraisers of his estate after his death, this book appears in the schedule.

The Military Lodges of the Revolution should not be forgotten, in a just tribute to the memory of Washing-

TON. There were ten of these instituted in the American army, in the following order, and by the following authorities:

1st. St. John's Regimental Lodge, in the United States Battalion, July 24, 1775, by the old Provincial Grand Lodge of New York (Moderns).

2d. American Union Lodge, in the Connecticut line, February 15, 1776, by the Grand Lodge of Massachusetts (Moderns).

3d. No. 19, on the Pennsylvania Grand Lodge Registry, in the first regiment of Pennsylvania artillery, May 18, 1779, by the Grand Lodge of Pennsylvania (Ancients).

4th. Washington Lodge, in the Massachusetts line, October 6, 1779, by the Massachusetts Grand Lodge (Ancients).

5th. No. 20, on the Pennsylvania Grand Lodge Registry, in a North Carolina regiment, —— 1779, by the Grand Lodge of Pennsylvania (Ancients).

6th. No. 27, on the Pennsylvania Grand Lodge Registry, in the Maryland line, April 4, 1780, by the Grand Lodge of Pennsylvania (Ancients).

7th. No. 28, on the Pennsylvania Grand Lodge Registry, in the Pennsylvania line, ——1780, by the Grand Lodge of Pennsylvania (Ancients).

8th. No. 29, on the Pennsylvania Grand Lodge Registry, in the Pennsylvania line, July 27, 1780, by the Grand Lodge of Pennsylvania (Ancients).

9th. No. 31, on the Pennsylvania Grand Lodge Registry, in the New Jersey line, March 26, 1781, by the Grand Lodge of Pennsylvania (Ancients).

10th. No. 36, on the Pennsylvania Grand Lodge Reg-

istry, in the New Jersey line, September 2, 1782, by the Grand Lodge of Pennsylvania (Ancients).

Masonic records, and the concurrent testimony of Washington's compeers, both show that while commander-in-chief of the American revolutionary army he countenanced the establishment and encouraged the labors of these Military Lodges, wisely considering them as schools of urbanity, well calculated to disseminate those mild virtues of the heart, so ornamental to human character, and particularly useful to correct the ferocity of soldiers, and alleviate the miseries of war. The cares of his high office engrossed too much of his time to admit of his engaging in the duties of the chair; yet he found frequent opportunities to visit these lodges, and thought it no degradation to his dignity to stand there on a level with his brethren.*

There were many Masonic Lodges also connected with the British army during this period, and on several occasions the warrant and other property of such lodges were captured by American troops, but in each case they were promptly returned. One of these lodges was No. 227, on the registry of the Grand Lodge of Ireland, which has claimed that Washington was made a Mason in it during the old French War. The "London Freemasons' Magazine" states, "during the Revolution, its lodge-chest fell into the hands of the Americans; they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry in the most marked and gratifying manner, by directing a guard of honor, un-

^{**} See Bigelow's address on the death of Washington.

der a distinguished officer, should take charge of the chest, with many articles of value, and return them to the regiment. The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble brother. The guard of honor, with their flutes playing a sacred march, the chest containing the constitution and implements of the craft, borne aloft, like another Ark of the Covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that with presented arms and colors hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song."

On another occasion, "during the war of the Revolution, while the army was encamped in New Jersey, a party of American troops was sent out on a foraging expedition, and on their way fell in with a number of British soldiers, who had been placed as a guard over some baggage which was being removed to a distant place. A skirmish ensued, they were taken prisoners, and with their baggage removed to the American army. On an examination of the baggage, a Templar's sash and Master's apron were found, which excited some surprise among the soldiers, and were immediately carried to the tent of the commander-in-chief. As soon as his eye fell upon them, he gave instructions that the baggage should be carefully protected from all injury, that inquiries should be made after the owner of these articles, and if found, that he be requested to repair immediately to his tent.

"He soon made his appearance. Kind words and friendry greetings attended his reception. He was treated with the utmost care while a prisoner, and was soon after sent home to England on parole, attended by all the comforts and conveniences which it was possible to bestow upon him in those times of trouble. This person was Sergeant Kelly of the British army, who, after his arrival home, lived to a good old age, and preserved that sash and apron with the greatest care. On his dying bed, surrounded by his kindred—and among the number was an old and tried friend, who was a brother Mason—he ordered the sash and apron to be produced, and calling his old friend and brother to his side, exacted from him a promise, to forward, after his death, the same to Montgomery Lodge, in the city of New York, with an accompanying letter, stating it to be a memento to the fraternity, of the kindness and fraternal regard of George Washington towards an humble brother and a stranger; and as a testimonial that 'the memory of the just is blessed, and shall live and flourish like the green bay-tree.' These relics were presented to Montgomery Lodge in 1838, where they now remain, and are preserved with care."*

A military alliance with France had been formed in 1778, by which auxiliary French troops were sent to America; and early in 1781, Washington visited Rhode Island to confer with the French commander on the approaching campaign. A lodge existed there, known as King David's Lodge, whose warrant had been granted by George Harrison, Provincial Grand Master of New York, to Moses M. Hays, a Jewish citi-

^{*} See Folger's address, November 4, 1852, before Benevolent Lodge, New York.

zen of New York city, bearing date February 17, 1769, empowering him to hold a lodge in that city. This warrant he had taken to Rhode Island in 1780, and was then holding a lodge under it in Newport. Having learned that Washington was daily expected there, this lodge, upon the 7th of February, 1781, appointed a committee, consisting of Mr. Hays and others, for the purpose of preparing an address, in behalf of the lodge, to present to him. At a meeting of the lodge, held at the request of the Master, February 14th, this committee reported, "That, on inquiry, they find General WASHINGTON not to be a Grand Master of North America, as was supposed, nor even Master of any particular lodge; they are therefore of opinion, that this lodge would not choose to address him as a private brother, and at the same time they think it would not be agreeable to our worthy brother to be addressed as such." The lodge therefore voted that the address be entirely laid aside for the present.

The campaign of this year is ever memorable for the capture of Cornwallis at Yorktown. "In that village," says the Honorable Robert G. Scott, of Virginia, "was Lodge No. 9, where, after the siege had ended, Washington, La Fayette, Marshall, and Nelson came together, and by their union bore abiding testimony to the beautiful tenets of Masonry."*

The surrender of CORNWALLIS was a day of jubilee in the American army, and WASHINGTON ordered all offenders in the camp who were under arrest, to be par-

^{*} See Brother Scott's address at laying the corner-stone of the Washington Monument at Richmond. This statement we have been unable to verify.

doned and set at liberty. He also acknowledged an overruling Providence in their success, by directing that divine services should be held in the army, and public acknowledgments rendered to God for his signal interposition in their behalf. But it was not the army alone that gave way to joy and thanksgiving on this occasion, for the whole country was jubilant. "The news of the surrender," says a writer of that day, "reached Philadelphia between one and two o'clock at night. The watchman in those days were in the habit of calling the hour. They were all Germans, and the welkin resounded—'Oh, bast two o'clock; und Cornwallis is taken!' Windows were thrown up by ladies in night-caps to catch the sound, and forthwith every house was illuminated." Congress also appointed a day of national thanksgiving, and voted thanks and other testimonials to Washington and his officers.

But while the heart of America beat wildly with joy on this occasion, that of Washington was smitten with grief by a deep domestic affliction; for he was compelled to hasten from the field of his recent triumph to Eltham, a few miles distant, to attend the deathbed of his stepson, John Parke Custis, the only remaining one of the two children of his wife at the time of his marriage. Washington, who had never had children of his own, had loved these with all a parent's fondness. The daughter had died just before the war, and his grief on that occasion was equalled only by that of Mrs. Washington. She had then just grown to womanhood, and was called the dark-eyed lady of Mount Vernon.

The loss of John Parke Custis, who had served as one of his aid-de-camps during a part of the war, and who

had contracted his death-fever at Yorktown, was keenly felt by Washington, and he at once adopted his two youngest children as his own, and they became the children of Mount Vernon of after-years. These, too, were a boy and girl, whose names as "George Washington Parke Custis" and "Nelly Custis," were long interwoven with the associations of Mount Vernon.

We may be permitted to give one other scene in Washington's domestic relations at this time, and carry the reader with us to the home of his mother at Fredericksburg, which he visited soon after the battle of Yorktown. No pageantry of war, no sounding trumpets, no waving banners announced his coming. She was alone, and her aged hands were diligently employed in domestic industry, as Washington approached her threshold. A smile of recognition, a warm embrace, and the endearing name of George, uttered with trembling lips, were a mother's greeting. As she inquired concerning his health, she marked the lines of care and toil that seven years had traced on his manly brow, and then spoke of old friends and associations, but of his present fame and glory not a word. WASH-INGTON had been accompanied to Fredericksburg by many distinguished officers of the French and American armies, and the citizens of Virginia for many miles around gathered there to welcome the conquerors of CORNWALLIS. In the evening a splendid entertainment was provided, to which the mother of Washington was specially invited. She remarked that her dancing days were past, but that she should feel happy in contributing to the festivities of the occasion, and consented to attend. When the elegant circle, composed

of French and American chivalry, graced with the beauty of the smiling daughters of Virginia, was formed. Washington entered the room with his mother leaning on his arm, dressed in the plain but becoming garb of the Virginia lady of the olden time. To the attentions and greetings she received from the companions in arms of her son, the renowned warriors of two continents, her words were dignified and courteous, although her manners were reserved. No complimentary attentions that were shown to her produced haughtiness in her demeanor; and at an early hour, wishing the company much pleasure in their entertainment, she remarked it was "high time for old folks to be in bed," and retired, leaning as before on the arm of her Those foreign officers who had seen the pageantry and pride of the artificial distinctions of society in the Old World, looked with wonder and admiration on the Spartan plainness of the mother of Washington; and remarked, that a country which produced such mothers, might well boast of illustrious sons.

CHAPTER V.

LA FAYETTE returns to France.—He is a Mason.—Washington receives letter from Watson & Cassoul with Masonic regalia.—His reply.—This regalia now in Lodge No. 22, at Alexandria.—Washington at Newburg.—Military Lodges there.—Masonic "Temple."—Its dedication.—Lodge meetings in it.—Celebration at West Point.—Washington present at celebration of Solomon's Lodge at Poughkeepsie.—Address to him.—Closing scenes of the Revolution.—The "Newburg letters."—Washington calls a council in the Lodge-room.—Origin of the Society of the Cincinnati.—Washington its first president.—An earlier proposed "Order of American Knighthood."—Washington proposed as its Grand Master.—Object of the Society of the Cincinnati.—Opposition to it.—Its Masonic features.—Army disbanded at Newburg.—Washington's farewell to his officers at New York.—Resigns his commission to Congress at Annapolis.—Extract from his address.—Extract from President Mifflin's address.



T the close of the campaign of 1781, La FAYETTE, believing the war virtually closed, returned to France. He had enlisted in our cause during the darkest period of the Revolution, and had been an angel

of hope to Washington, when despondence was written on the brow of many an American soldier. Of all the names on the bright roll of our country's history during the Revolution, that of La Fayette stands next to Washington.

LA FAYETTE is supposed to have been made a Mason in one of the Military Lodges of this country, but the record of it is lost. Traditions which we shall consider

in their proper place, state that it was at Morristown—at Newburg—at Albany—and perhaps at other places that he received his degrees, and even that Washing-ton presided as Master on some of those occasions. While we are unable to verify these, we entertain no doubt that the Masonic tie existed between them at this time, and was strongly felt.

Washington was well known in France as a Mason at this period; and a Franco-American mercantile firm there, composed of Messrs. Watson & Cassoul, both of whom were Masons, wishing to send some testimony of respect to him, procured some nuns in a convent at Nantes to manufacture a Masonic sash and apron of the finest satin, wrought with gold and silver tissue, on which the French and American flags were combined with various Masonic emblems beautifully delineated. They were executed in a superior and expensive style, and forwarded from France to Washing-TON, accompanied by the following letter. Mr. WATSON had known General Washington in America. He was the youthful officer who had charge of the convoy of powder from Providence to the American camp, when they were so destitute of that article before Boston.

"To his Excellency General Washington, America:

"Most Illustrious and Respected Brother — In the moment when all Europe admire and feel the effects of your glorious efforts in support of American liberty, we hasten to offer for your acceptance a small pledge of our homage Zealous lovers of liberty and its institutions, we have experienced the most refined joy in seeing our chief and

brother stand forth in its defence, and in defence of a newborn nation of republicans.

"Your glorious career will not be confined to the protection of American liberty, but its ultimate effect will extend to the whole human family, since Providence has evidently selected you as an instrument in His hands to fulfil His eternal decrees.

"It is to you, therefore, the glorious orb of America, we presume to offer Masonic ornaments as an emblem of your virtues. May the Grand Architect of the universe be the guardian of your precious days, for the glory of the western hemisphere and the entire universe. Such are the vows of those who have the favor to be, by all the known numbers, "Your affectionate brothers.

"WATSON & CASSOUL.

"EAST OF NANTES, 23d 1st month, 5782."

Washington replied to this letter as follows, from his headquarters at Newburg:

"STATE OF NEW YORK, August 10, 1782.

"Gentlemen—The Masonic ornaments which accompanied your brotherly address of the 23d of January last, though elegant in themselves, were rendered more valuable by the flattering sentiments and affectionate manner in which they were presented."

"If my endeavors to avert the evil with which the country was threatened by a deliberate plan of tyranny, should be crowned with the success that is wished, the praise is due to the Grand Architect of the universe, who did not see fit to suffer His superstructure of justice to be subjected to the ambition of the princes of this world, or to the rod of oppression in the hands of any power upon earth.

"For your affectionate vows, permit me to be grateful, and offer mine for true brothers in all parts of the world, and to assure you of the sincerity with which I am,

"Yours,

"Go. Washington.

"Messrs. Watson & Cassoul, East of Nantes."

This letter is still in the hands of the family of Mr. Watson, at Port Kent, New York. It is the earliest Masonic correspondence of Washington that is known to be extant. The sash and apron to which it relates were often worn by Washington, and were after his death presented by his legatees to Washington Lodge, No. 22, at Alexandria, where they are still preserved.

Our sketch now leads us again to the banks of the Hudson, near Newburg, where the principal northern forces under Washington were stationed. Here, in 1782–3, in rude huts erected to shelter them, they awaited the progress of events which might close their military labors, and secure to them the boon for which they had endured years of toil, privations, and peril; or which might require them to again renew their weary marches, and bare their breasts in deadly conflicts.

Many Military Lodges existed in the army at this period, but the records of most of them are lost. So well established had these camp-lodges become, and so beneficial to the brethren, that in providing the necessary conveniences for the troops in their quarters on the Hudson at this time, an Assembly-room, or Hall was built, one of the purposes of which was to serve as a Lodge-room for the Military Lodges. Wash-

rngton himself ordered the erection of the building. It was a rude wooden structure, forming an oblong square, forty by sixty feet, was one story in height, and had but a single door. Its windows were square unglazed openings, elevated so high as to prevent the prying gaze of the cowan. Its timbers were hewed, squared, and numbered for their places; and when the building was finished, it was joyously dedicated, and called "The Temple of Virtue."

This Temple, or "Assembly-room," as it was sometimes called, was not appropriated exclusively to Masonic purposes; but on the Sabbath it was used as a chapel for religious services, and at other times for meetings of the officers of the army, and also for dancing and other festive amusements. The American Union Lodge met in this room on the 24th of June, 1782, preparatory to celebrating the festival of St. John the Baptist, and proceeded from thence to West Point, where they were joined by Washington Lodge, when a procession was formed at the house of General PATTERSON, its first master; and both lodges proceeded from thence to the "Colonnade," where a dinner was provided, and an oration delivered by Colonel John Brooks, Master of Washington Lodge, and afterwards governor of Massachusetts. American Union Lodge then returned to their room at the temple, and closed in good time. We have no record of Washington's being present on this occasion; but at a celebration of the festival of St. John the Evangelist, on the 27th of December of the same year by King Solomon's Lodge at Poughkeepsie, Washington was present as a visitor. The imperfect records of that lodge state, that "after

dinner the following address was presented to his excellency, Brother Washington:"

"We, the Master, and Wardens, and Brethren of Solomon's Lodge, No. 1, are highly sensible of the honor done to Masonry in general by the countenance shown to it by the most dignified character ——."

We have given the language of this address as it stands recorded on the minute-book of the lodge; but it has the appearance of being the commencement of an address to Washington which the secretary neglected fully to record. We regret that he did not give us the full address, and Washington's reply. It was the first instance we have met with of a formal Masonic address by any lodge to Washington.

The drama of the Revolution had been virtually closed at Yorktown, in October, 1781, by the capture of Cornwallis, and the operations of the armies in the two succeeding years partook more of the nature of an armistice than of military campaigns. The principal British force remaining in America was still in possession of the city of New York, and Washington's head-quarters were still at Newburg. The scenes which occurred at Newburg during the cantonment of the troops there from the autumn of 1781 to the final disbanding of the army in November, 1783, are not without interest in the Masonic history of Washington.

It was during this transition period from war to peace, when inaction had given the officers and soldiers of the army time to reflect on their past and present sufferings, and the future that was before them, that a spirit of discontent arose almost to mutiny and rebellion. Earnest but respectful solicitations had been made to Congress for relief from their embarrassments, by an adjustment of their meritorious claims; but the tardy action of that body so increased the discontent of the army, that a call was made, from a then unknown source, for a grand convention of the officers to meet and demand of Congress in unequivocal terms immediate redress. Two anonymous letters, artfully written, appealing to the passions of the army, and denouncing as a traitor to its interests any one who should venture to recommend moderation and delay, were at the same time put in circulation.

Washington saw that a crisis had come when the integrity of the army and the authority of Congress must be maintained, or all the toil, privation, and blood of the past eight years, and all the glorious hopes of the future, would be at once lost. He therefore ordered a council of his tried and trusty officers to meet at the lodge-room in the "Temple," and by his own wise counsels in it, obtained another proof of the devotion of the army, and the attachment of the officers to him as their commander.

No historian can ever determine the influence of that mystic tie that bound so many of the officers of that suffering patriot army in bonds of Masonic brother-hood to Washington, in the happy termination of this incipient treason. He had often joined with them in the same room in Masonic labors; and while, by the constitutions of Masonry, neither the civil or military concerns of the country could have been discussed in the lodge, yet who will say that the lessons taught and learned there were not instrumental, in the hands

of Washington, in directing and controlling the minds of his associate officers at this critical period. But the veil which then covered the hand that so cunningly penned those anonymous letters, which sought to draw even Washington himself from his devotion to the civil authorities, still rests on the strength of that mystic tie that bound so many of that patriot band to him, and through him to our country.

We have already noted in our sketch the strong desire of the Masonic brethren in the army that Wash-INGTON should be constituted the head of Masons in this country. But as the time for the disbanding of the army drew near, and no definite action of the whole Fraternity in America had been taken, an affectionate regard of the officers for their commander, and for each other, led them to form an association among themselves, having the social features of the Masonic institution as its leading principle, and designed, by inculcating benevolence and mutual relief, to perpetuate their friendships, and incite in their minds the most exalted patriotism. The idea of such a society is said to have originated with General Knox, who communicated his plan to Baron Steuben; and at a general meeting of the officers, on the 13th of May, 1783, with the approbation of Washington, they instituted the "Society of the Cincinnati," and he became its first president, and continued to hold the office until his death.

In a sermon delivered on the 4th of July, 1790, before the State Society of the Cincinnati of Pennsylvania, by the Rev. William Smith, D. D., and provost of the college at Philadelphia, he claims that the name

of CINCINNATI for this society was adopted from a suggestion of his, in a Masonic sermon preached before the Grand Lodge of Pennsylvania in presence of Washington, on the festival of the Evangelist in 1778, in which he alludes to him as the "Cincinnatus of the age."

The newspapers of that period give an account of an earlier proposed association, or "New Order of American Knighthood," as it was called. As early as March 25, 1783, the Philadelphia papers stated that,

"On the next anniversary of Independence, the 4th of July, a new Order of Knighthood, called the *Order of Freedom*, will be established, and the installation take place in the city of Philadelphia.

"Patron of the Order ;-Sr. Louis.

"Chief of the Order;—President of Congress for the time being.

- "Grand Master; —General Washington.
- "Chancellor;—Dr. Franklin.
- "Prelate;—Dr. WITHERSPOON.
- "Genealogist; -Mr. PAYNE.
- "Gentleman Usher;—Mr. Тномрзон.
- "Register and Secretary;—Mr. Diggs.
- "Herald;—Mr. Hutchings.

"Twenty-four knight companions, consisting of the governor of each State for the time being, which they reckon nineteen.

"General Lincoln;—General Greene;—General Wayne;—Colonel Lee.

"The robe is to be scarlet and blue, with ermine,—the ribbon a broad satin, with thirteen alternate stripes of red and white; to which will be suspended an embossed medal

of gold and enamel, on the front of which will be represented Virtue, the genius of the United States, dressed like an Amazon, resting on a spear with one hand, and holding a sword with the other, and treading on Tyranny, represented by a man prostrate, a crown fallen from his head, a broken chain in his left hand, and a scourge in his right; in the exergue, Sic semper tyrannis. On the reverse is a group: Liberty with her wand and Pileus; on one side of her, Ceres with a cornucopia in one hand, and an ear of wheat in the other; on the other side, Eternity, with the globe and Phoenix. In the exergue, Deus nobis hoc otia fecit. The loop of the medal is to be formed by the figure of a rattlesnake with the tail in its mouth, as an emblem of eternity. An erect staff of liberty, terminated by a cap at top, will be fixed to the body of the snake, and under it the motto of In recto decus."

This we believe to have been the earliest attempt in the United States to form a social institution modelled after civic distinctions of society in Europe. Who its projectors were, who its advocates, and who its opposers, we have not learned. Although such a society never went into existence, yet as it contemplated for General Washington the distinguished honor of being its Grand Master, and as a curious prelude to the formation of the Society of the Cincinnati, we have given it a place in this sketch.

The Society of the Cincinnati was designed as an association of the officers of the army after its disbanding, and of their eldest male descendants, to whom the privilege of membership was to be hereditary. It provided for a golden medal or "Order," as a badge of distinction to its members, and made provision also for

funds from the attainment of membership and voluntary contribution, for the relief of its indigent members.

The Society of the Cincinnati thus became an organized body, without any known opposition either in the army or from citizens in civil life. Its associations were pleasing to its members, and they doubtless looked forward to its future meetings as social reunions, without any idea of personal aggrandizement to themselves. But a strong feeling of jealousy and opposition to the society soon sprang up in different States; and, as it was claimed by many that it created a new order of hereditary nobility, the public mind became strongly opposed to it in many of them. Pennsylvania, Massachusetts, and Connecticut officially declared the institution unjustifiable, and Rhode Island proceeded so far as to annul the civil privileges of all her citizens who should be members of it, and declare them incapable of holding any office under her government. While this opposition to the society in America arose from a belief that it was dangerous to the liberties of the country, it is a curious commentary on the fallibility of opinions, and the strength of prejudice, that Gustavus the Third, king of Sweden, forbade the Swedish officers who had served in the French army during the American war, to wear the badges of the Cincinnati, on the ground that the institution had a republican tendency, and was not suited to his gov-

Washington saw, that though the institution was innocent in itself and laudable in its real objects, yet, that the prejudices of the people were too deeply

disturbed by it; and by his recommendation its constitution was changed at its next annual meeting, by withdrawing all claims of its members to hereditary distinctions, disclaiming all interference with political subjects, and placing their funds under the immediate cognizance of State legislatures, retaining only their right to indulge their own private feelings of friendship, and the acts of benevolence which it was their intention should flow from them.

The social and benevolent features of this society were strikingly similar to the same features in Masonry, from which, doubtless, the leading idea was drawn. Many of its members were Masons, and as such, well understood the social influence of a union that embraced in its objects, not only the welfare and happiness of its members while living, but of their widows and orphans after them. From this institution, Masonry may also a few years later have drawn some of its principles of government in the higher bodies of the Ancient York Rite.

The autumnal months of 1783 were the last in the military life of Washington. His army had been disbanded at Newburg, and he had seen each corps of his remaining soldiers file by him for the last time, and pass onward to their homes. He then hastened to New York, where his final adieu was to be taken of his officers. The British troops had evacuated the city on the 25th of November; and on the 4th of December, at meridian, Washington's principal officers assembled at Fraunces' tavern, to take a final leave of their commander.

The scene was affecting beyond comparison. There

were gathered there those who for eight long years had been his faithful associates in privations and dangers; who had followed him in many weary marches, and fought by his side in many an unequal battle. Many were there who had sat with him in the war-councils of the camp, and mingled with him in the mystic labors of the Masonic lodge-room. And now they were met to bid him, as their loved commander, a last farewell!

As Washington entered the room, and stood for the last time before them, he could not conceal his emotions. Filling a glass with wine, he raised it, and said: "With a heart full of love and gratitude, I now take leave of you; and most devoutly do I wish that your latter days may be as prosperous and happy as your former ones have been glorious and honorable." He tasted the wine, and, with voice trembling with emotion, said: "I cannot come to each of you, to take my leave; but shall be obliged to you, if each of you will come and take me by the hand." General Knox stood nearest to him. Washington grasped his proffered hand, and, incapable of utterance, drew him to his bosom with a tender embrace. Each officer in his turn received the same silent affectionate farewell: Every eye was filled with tears, every heart throbbed with emotion, but no tongue interrupted the tender-To those who had known him only ness of the scene. as the stern commander, it was like Joseph's making himself known to his brethren; but to those who had met him as a brother in the lodge-room, it was but the renewal of the mystic grasp, and the well-remembered silent embrace they had each known before.

"Weeping through that sad group he pass'd, Turned once, and gazed, and then was gone— It was his tenderest, and his last."

A corps of infantry received him at the door, and as he passed through their ranks, they saw his broad bosom heave with emotions to them unseen before; and the sobs of sorrow, and the tears that fell fast on their cheeks, told how well they loved him. Washington hastened on board a barge upon the Hudson that was ready to receive him, and as the dipping oar sped him from them, he raised his hat above his head, and bade all whom he left behind a silent adieu.

But there was still another link to be severed in the chain that bound him, as commander-in-chief, to our country, and he hastened to Annapolis, where Congress was then in session, to return to their hands the commission he had received from them eight years before, and lay before them a sword unstained with dishonor. He arrived at Annapolis on the 19th day of December, and immediately signified to Congress his purpose to resign into their hands his commission, and desired their pleasure as to the time and manner of its reception. That body, desirous of giving dignity to the spectacle, and honor to him who was its chief actor, appointed the following Tuesday, at meridian, to honor him with a public audience, and receive from his own hand the high commission he bore.

Upon the 23d of December, at the hour appointed, the closing scene in the drama of the Revolution took place. The chosen representatives of the States were each in their seats, and a few distinguished foreigners and Americans were admitted to their floor, while the

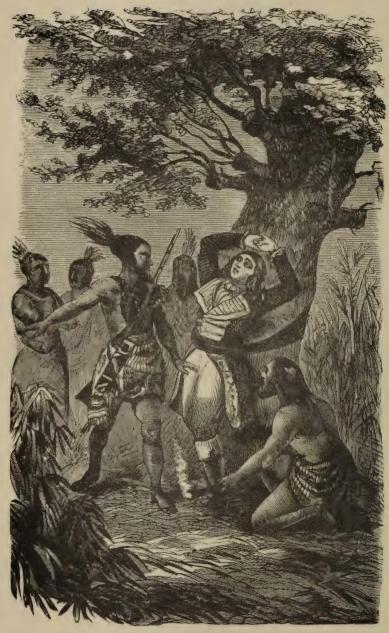
gallery was crowded with citizens. As Washington entered, every spectator arose and stood uncovered. while the members of Congress, representing the supreme majesty of the people, remained covered in their seats. Nine years before he had been a member of that same body, as an honored delegate from Virginia, and had been elected from his seat, by their own wise choice, to receive a commission he now held in his hand to return again to them. But to whom was he to return it? As representing the sovereignty of the people, the body was indeed the same; but, alas! many familiar faces were not there. The first president of that body, Peyton Randolph, was not there. Loving hands had, years before, borne him to his last resting-place in the green fields of Virginia, and his Masonic brethren had planted the acacia over his grave.

As Washington advanced to offer his commission to General Mifflin, then president of the body, amidst a deep and solemn silence, he addressed him in words of felicitation on the happy termination of the war, commended the interests of our country to the protection of Almighty God, and closed by saying:

"Having now finished the work assigned me, I retire from the great theatre of action; and bidding an affectionate farewell to this august body, under whose orders I have so long acted, I here offer my commission, and take my leave of the employments of public life."

President MIFFLIN received his commission with words of gratitude and tenderness, and closed by saying:





Col. McKinstry, a Mason and Soldier of the Revolutionary War, saved by giving a Masonic sign when about to be burned by an Indian Tribe, under command of the celebrated Mohawk Indian, Joseph Brandt, also a Mason.

"We join you in commending the interests of our dearest country to the protection of Almighty God, beseeching him to dispose the hearts and minds of its citizens to improve the opportunity afforded them of becoming a happy and respectable nation; and for you, we address to him our earnest prayers, that a life so beloved may be fostered with all his care; that your latter days may be as happy as they have been illustrious, and that he will finally give you that reward which this world cannot give."

CHAPTER VI.

WASHINGTON arrives at Mount Vernon.—Receives a letter from lodge at Alexandria.-His reply.-He resumes domestic employments.-His feelings on the occasion.—Calls upon his time and attention burdensome to him,-Employs Mr. Lear as secretary.-A visit from Mr. Watson.-Receives invitation to attend celebration of St. John the Baptist by Lodge at Alexandria,-His reply.-He attends the celebration.-Is elected ar honorary member of the Lodge.-LA FAYETTE visits America.-Presents Washington Masonic sash and apron .- Apron afterwards presented to Grand Lodge of Pennsylvania.—Distinction between WATSON & CASSOUL apron and LA FAYETTE apron .- Laying of the cornerstone of the Academy at Alexandria.-Grand Lodge of New York dedicates its first book of constitutions to Washington.—Such dedications to him usual during his lifetime.—Grand Lodge of Pennsylvania becomes an independent ody, and requires her lodges to renew their warrants.-Washington president of convention to form Federal constitution .- Lodge at Alexandria takes a new warrant from the Grand Lodge of Virginia, and chooses WASHINGTON as Master.-Interesting records and correspondence at that time on the subject .- Washington elected President under the Federal constitution .- Masonic incidents relating to this election in Philadelphia. -Holland Lodge in New York elects Washington an honorary member.-Copy of its letter and certificate to him.-Old: "Washington Chapter" of New-York .- Washington's last visit to his mother .- Her death and grave.



ASHINGTON proceeded to Mount Vernon immediately after resigning his commission at Annapolis, and arrived there on the following evening. It was the 24th of December, three days before the an-

niversary of St. John the Evangelist. A lodge of Freemasons had been formed in Alexandria, a few miles from his home, in the preceding February. It

was working under a warrant from the Grand Lodge of Pennsylvania, and numbered, 39. Robert Adam was its Master, and many of Washington's old friends and neighbors, in and about Alexandria, were its members. This lodge was preparing to celebrate the coming festival of St. John the Evangelist, on the 27th; and the following letter, signed by the officers of the lodge, was addressed to General Washington:

"ALEXANDRIA, 26th December, 1783.

"Sir—Whilst all denominations of people bless the happy occasion of your excellency's return to enjoy private and domestic felicity, permit us, sir, the members of Lodge No. 39, lately established in Alexandria, to assure your excellency, that we, as a mystical body, rejoice in having a brother so near us, whose pre-eminent benevolence has secured the happiness of millions; and that we shall esteem ourselves highly honored at all times your excellency shall be pleased to join us in the needful business.

"We have the honor to be, in the name and behalf of No. 39, your excellency's

Devoted friends and brothers,

ROBERT ADAM, M., E. C. DICK, S. W., J. ALLISON, J. W., WM. RAMSEY, Treas.

"HIS EXCELLENCY GENERAL WASHINGTON."

Washington had but two days before returned to the quiet of his own loved home, after years of toil and dangers in the camp and in the battle-field, and he might well have said to them: "Now give me rest; my years demand A holiday, companions dear: My days are drawing to an end, And I would for that end prepare.

"Now give me rest; but when ye meet,
Brothers, in that beloved spot,
My name with loving lips repeat,
And never let it be forgot."

Washington was unable to attend this festival, but he sent to the lodge the following reply:

"Mount Vernon, 28th December, 1783.

"Gentlemen—With a pleasing sensibility, I received your favor of the 26th; and beg leave to offer my sincere thanks for the favorable sentiments with which it abounds.

"I shall always feel pleasure when it may be in my power to render service to Lodge No. 39, and in every act of brotherly kindness to the members of it, being with great truth,

"Your affectionate brother and obedient servant,

"Go. WASHINGTON.

"Robert Adam, Esq., Master, Wardens and Treasurer of Lodge No. 39."

Washington's feelings and employments on returning to private life may be best seen from his own correspondence; and from various letters of his written at that period, the following extracts are given:

"The scene is at last closed. **** On the eve of Christmas I entered these doors, an older man by nine years than when I left them. **** I am just beginning to experience

that ease and freedom from public cares, which, however desirable, takes some time to realize. It was not till lately I could get the better of my usual custom of ruminating, as soon as I waked in the morning, on the business of the ensuing day; and of my surprise at finding, after revolving many things in my mind, that I was no longer a public man, nor had any thing to do with public transactions. * * * * * I hope to spend the remainder of my days in cultivating the affections of good men, and in the practice of the domestic virtues. * * * * * The life of the husbandman, of all others, is the most delightful. It is honorable, it is amusing, and with judicious management, it is profitable. * * * * * I have not only retired from all public employments, but I am retiring within myself, and shall be able to view the solitary walk, and tread the paths of private life with a heartfelt satisfaction. Envious of none, I am determined to be pleased with all; and this, my dear friend. being the order of my march, I will move gently down the stream of life, until I sleep with my fathers."

Such sentiments are so perfectly in accordance with the precepts of Masonry, that they are worthy of a place in Washington's Masonic history. But in his retirement to Mount Vernon he was not lost to the world, nor forgotten by his countrymen. With Virginian hospitality, his doors were ever open, and all who had a claim on his friendship or his kindness were ever received with welcome; and he was ready, too, to respond to letters written to him from people of every condition, and upon every subject. But the anxiety of those who travelled abroad was so great to carry some testimonial from him, and of those who remained at home to possess some negocial of his

kindness, that the labor of replying to the numerous letters addressed to him became a burden. To an intimate friend he wrote

"It is not, my dear sir, the letters of my friends which give me trouble, or add aught to my perplexity. I receive them with pleasure, and pay as much attention to them as my avocations will permit. It is in reference to old matters with which I have nothing to do; applications which oftentimes cannot be complied with; inquiries, to satisfy which would employ the pen of an historian; letters of compliment, as unmeaning, perhaps, as they are troublesome, but which must be attended to; and commonplace business, which employ my pen and my time, often disagreeably. Indeed, these, with company, deprive me of exercise; and unless I can obtain relief, must be productive of disagreeable consequences. Already I begin to feel their effects. Heavy and painful oppressions of the head, and other disagreeable sensations often trouble me. I am, therefore, determined to employ some person who shall ease me of the drudgery of this business. ***** To correspond with those I love is among my highest gratifications. Letters of friendship require no study; the communications they contain flow with ease, and allowances are expected and made. But this is not the case with those which require research, consideration, and recollection."

Washington was compelled to employ a young gentleman of talents and education to relieve himself of these irksome labors, and to his care such correspondence was afterwards committed. This was Tobias Lear, who remained his private secretary until his death. Many personal narratives have come down to us of the kind reception Washington gave his guests

at Mount Vernon, and among them is one from the pen of the late Hon. Elkanah Watson, who visited him in the winter of 1785. He had been the senior partner of Watson & Cassoul in France during the war, and has been already referred to in this sketch as having corresponded with Washington at that time, and sent him a box of Masonic regalia.

"The first evening," says he, "I spent under the wing of Washington's hospitality, we sat a full hour at table by ourselves without the least interruption, after the family had retired. I was extremely oppressed by a severe cold and excessive coughing, contracted by the exposure of a harsh winter journey. He pressed me to take some remedies, but I declined doing so. As usual after retiring, my coughing increased. When some time had elapsed, the door of my room was gently opened, and on drawing my bedcurtains, to my utter astonishment I beheld Washington himself standing at my bedside, with a bowl of hot tea in his hand. I was mortified and distressed beyond expression. This little incident occurring in common life with an ordinary man, would not have been noticed; but as a trait of the benevolence and private virtue of Washington, deserves to be recorded."

As Washington had been unable to attend the festival of the Evangelist in December, his Masonic brethren in Alexandria resolved to give an entertainment for him in the following February, and the lodge directed its secretary to write to him to know when it would be convenient for him to favor them with his company. At a subsequent meeting of the lodge, held on the 20th of February, the Worshipful Master,

Mr. Adam, informed the brethren that it had been intimated to him that it would be inconvenient for Washington to attend at present, and the invitation was postponed.

On the approach of the festival of St. John the Baptist in June, the lodge addressed Washington an invitation to join them, to which he sent the following reply:

"Mount Vernon, June 19, 1784.

"Dear Sir—With pleasure, I received the invitation of the master and members of Lodge No. 39, to dine with them on the approaching anniversary of St. John the Baptist. If nothing unforeseen at present interferes, I will have the honor of doing it. For the polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

"With esteem and respect,

"I am, dear sir,

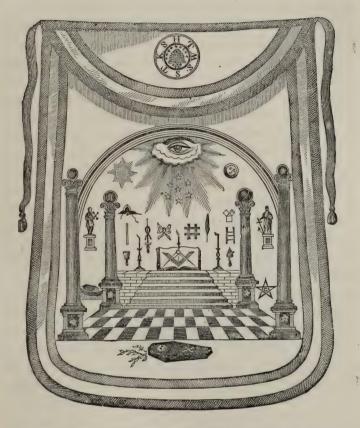
"Your most ob't serv't,

"Go. Washington.

"WM. HERBERT, Esquire."

The records of the lodge, which are still extant, accordingly show that Washington attended as a Mason this festival; and that its Master, Robert Adam, read to the lodge a most instructive lecture on the rise, progress, and advantages of Masonry, and concluded with a prayer suitable to the occasion. The Master and brethren then proceeded to Mr. Weise's tavern, where they dined; and after spending the afternoon in Masonic festivity, returned again to the lodge-room, where, as the record states, "The Worshipful Master, with the unanimous consent of the brethren, was pleased to

admit his Excellency General Washington, as an honorary member of Lodge No. 39. Lodge closed in perfect harmony at six o'clock."



In the autumn of 1784, LA FAYETTE came to America, and visited Washington at Mount Vernon. Of all the generals of the Revolution he had been the most beloved by Washington; and both to him and to his wife in France had the hospitalities of Mount Vernon

been often tendered by Mr. and Mrs. Washington. Madame La Fayette had wrought with her own hands in France a beautiful Masonic apron of white satin groundwork, with the emblems of Masonry delicately delineated with needle-work of colored silk: and this. with some other Masonic ornaments, was placed in a highly finished rose-wood box, also beautified with Masonic emblems, and brought to Washington on this occasion as a present by LA FAYETTE. It was a compliment to Washington and to Masonry delicately paid, and remained among the treasures of Mount Vernon till long after its recipient's death, when the apron was presented by his legatees to the Washington Benevolent Society, and by them to the Grand Lodge of Pennsylvania, in whose possession the apron now is, while the box that contained it is in possession of the lodge at Alexandria. The apron presented to Washington by Messrs. Watson & Cassoul two years before, and which is still in possession of Lodge No. 22 at Alexandria, has been often mistaken for this: but the two aprons may be easily identified, by the WATSON & CASSOUL apron being wrought with gold and silver tissue, with the American and French flags combined upon it, while the LA FAYETTE apron is wrought with silk, and has for its design on the frontlet the Mark Master's circle, and mystic letters, with a beehive as its mark in the centre. The same device is beautifully inlaid on the lid of the box in which it was originally presented to Washington; and as this box is also in possession of Lodge No. 22 at Alexandria, and kept with the Watson & Cassoul apron, it has by many been supposed that this was the apron pre-

sented in 1784 by LA FAYETTE. This mistake has also, perhaps, been perpetuated by a statement, that when LA FAYETTE visited this lodge during his visit to America in 1824, he was furnished with the apron now in possession of Lodge No. 22, and in the box in which he had in 1784 presented one to Washington, to wear on the occasion; and that he there alluded to it as the one he had in former years presented to his distinguished American brother. Even were this statement true, a lapse of forty years might have misled him in the identity of the apron, particularly as it was handed to him for the occasion in the well-remembered box in which he had, in his early Masonic life, presented one to Washington. The historic descriptions of the aprons leave no doubt as to the identity of each, and both are among the valued memorials of WASH-INGTON'S Masonic history. The Watson & Cassoul sash and apron, and also the Masonic box in which the La Fayette apron was presented to Washington, were presented to Lodge No. 22, at Alexandria, June 3, 1812, by Major Lawrence Lewis, a nephew of Washington, in behalf of his son, Master Lorenzo Lewis.

During the interval between the close of the Revolution and the first presidency of Washington, although engrossed with a multitude of cares, he was ever mindful of the interest of society around him, and became the benefactor of the churches and schools. The citizens of Alexandria in 1785 engaged in the erection of an academy in that town, and its cornerstone was laid with Masonic ceremonies on the 7th of September of that year, by Robert Adam, Master of Lodge No. 39 of Alexandria, assisted by the brethren

of that lodge. Upon this stone was deposited a plate with the following inscription.

"The foundation of the Alexandria Academy was laid on the 7th of September, 1785, in the ninth year of the independence of the United States of North America. ROBERT ADAM, Esquire, Master of Lodge No. 39, Ancient York Masons, attended by the brethren, and as a monument of the generosity of the inhabitants, stands dedicated to them, and all lovers of literature."

The master then made a present, in the name of the lodge, of five dollars to the workmen, as was the custom on such occasions at that period. General Washing-TON was one of the trustees and patrons of this academy; and in the following December he endowed it with one thousand pounds, the interest of which he directed should annually be appropriated for the education of orphans and indigent children. The number who were the yearly recipients of this endowment was twenty; and hundreds have thus been since aided by this fund in fitting themselves for useful and honorable stations in life. The building still stands on the foundation-stone which ROBERT ADAM and his Masonic brethren laid in 1785; and the lapse of time and the devastations of war have neither laid it waste nor diverted it from its original purpose.

Masonry was at that time fast assuming in this country an independent American polity; and in 1785 the Grand Lodge of the State of New York, which had been chartered as a Provincial Grand Body while the British troops held possession of its commercial city, virtually renounced its fealty to its parent head in

London; and under ROBERT R. LIVINGSTON, a Grand Master of its own election, it formed for itself a new Book of Constitutions, which was dedicated to Wash-Ington as follows:

"To his Excellency George Washington, Esq.—In testimony, as well of his exalted services to his country, as of his distinguished character as a Mason, the following Book of Constitutions of the ancient and honorable Fraternity of Free and Accepted Masons, by order, and in behalf of the Grand Lodge of the State of New York, is dedicated.

"By his most humble servant,

"James Giles, Grand Secretary.

"A. L., 1785."

The honor of receiving the dedication of Masonic publications had not been conferred on any American Mason previous to Washington; and this was the third time this distinction was shown him. It is worthy of note in this sketch, that to him such honors were generally given in this country during his lifetime, and they were multiplied until the period of his death, both by Grand Lodges and individual Masons; and when the acacia had fallen on his coffin-lid, some Masonic funeral eulogies were dedicated to Mrs. Washington.

The Grand Lodge of Pennsylvania terminated its provincial existence in 1786, and became an independent Grand Body. It therefore required its former subordinates to take out new warrants under its new organization. No. 39 at Alexandria had for three years been working under the provincial authority of this Grand Lodge, although at the same time a Grand Lodge of rightful jurisdiction existed in Virginia.

The American Masonic rule, of conceding to each State Grand Lodge Masonic supremacy in its own civil limits, was not universal under the provincial system; and it was no doubt Washington's frequent intercourse with the brethren of Philadelphia which had led the Masons of Alexandria to seek their first warrant from the Grand Lodge of Pennsylvania. The lodge at Alexandria did not renew their warrant when the Grand Lodge of Pennsylvania first became independent, but continued until 1788 to work under their first authority.

During this period the Convention which formed the Federal Constitution met in Philadelphia. Washington was its president, and many distinguished Masons were its members, among whom was Edmund Randolph, Grand Master of Virginia. As Philadelphia was at that time the most important Grand East in America, there can be no doubt but that the state of Masonry in the new relations of the country was often discussed there; and that from circumstances there considered, the lodge in Alexandria was induced soon after to change its fealty from the Grand Lodge of Pennsylvania to that of Virginia. Its records are of interest at this period, and are as follows:

[&]quot;May 29, 1788.—The lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jun., Senior Warden; Jno. Allison, Junior Warden.

[&]quot;Ordered, That Brothers McCrea, Hunter, Allison, and

Powell wait on General Washington, and inquire of him whether it will be agreeable to him to be named in the charter.

"Ordered, That Brothers HUNTER, Jun., and Allison apply to the Grand Lodge at Richmond for a charter for this lodge, and that they be repaid the expenses attending the procuring of it."

"October 25, 1788.—Motion made by Brother Hunter, and seconded by Brother Simis, that a committee be appointed to draw up a letter to the Grand Lodge at Richmond, agreeable to the former order of this lodge, requesting a new charter from that honorable body, and that Brother Hunter apply for the same at the expense of this lodge. It is also further ordered, that Brothers McCrea and Simis be appointed to write to the Grand Lodge at Richmond accordingly."

The records of the lodge, under date of November 22, 1788, contain the following copy of the letter written on the occasion:

"The brethren of Lodge No. 39, Ancient York Masons, were congregated, and have hitherto wrought under a warrant from the Grand Lodge of Pennsylvania, who having since the Revolution declared themselves independent of any foreign jurisdiction, and also notified us that it was necessary that we should renew our warrant under the new established Grand Lodge; the brethren comprising this lodge, taking the same under consideration, and having found it inconvenient to attend the different communications of that honorable society in Philadelphia, and as a Grand Lodge is established in our own State at Richmond agreeably to the ancient landmarks, whose communications we can with more ease and convenience attend, have at

sundry preceding meetings resolved to ask your nonorable society for a new warrant, which has already been communicated to you by letter, and also by our Brother HUNTER personally, who hath obtained an entry of this lodge on your minutes. We have now to observe that at a meeting of this lodge, on the 25th instant, it was unanimously resolved, that an application should be immediately made by this lodge to your honorable society for a charter, which we now do, and pray that it may be granted to us.

"It is also the earnest desire of the members of this lodge that our Brother George Washington, Esq., should be named in the charter as Master of the lodge. The names of the other necessary officers of the lodge will be mentioned to you by our Brother Hunter."

The Grand Lodge of Virginia, in accordance with this request, granted a new warrant to the lodge at Alexandria, constituting Bro. George Washington its first Master under its new warrant; and its registry number was changed from No. 39 of Pennsylvania, to No. 22 of Virginia. The following is a verbatum copy of its Virginia warrant:

"EDMUND RANDOLPH, G. M.,

"To all and every to whose knowledge these presents shall come, Greeting:

"Whereas it has been duly represented to us, that in the county of Fairfax and borough of Alexandria in the Commonwealth of Virginia, there reside a number of the brethren of the Society of Freemasons, who have assembled as a lodge agreeably to the regulations of Masonry by the title of the Alexandria Lodge; and it appearing to be for the good and increase of the Fraternity that the said brethren

should be encouraged to proceed and work, as heretofore they have done in a regular lodge.

"Know Ye, that we Edmund Randolph, Esquire, governor of the Commonwealth aforesaid and Grand Master of the Most Ancient and Honorable Society of Freemasons, within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother George Washington, Esquire, late general and commander-in-chief of the forces of the United States of America, and our worthy brethren Robert McCrea, William Hunter, Jr., and John Allison, Esqrs., together with all such other brethren as may be admitted to associate with them, to be a just, true and regular lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge No. 22.

"And further do hereby appoint and ordain, all regular lodges to hold and acknowledge, and respect them as such; hereby granting and committing to them and their successors full power and authority to assemble and convene as a regular lodge, to enter and receive Apprentices, pass Fellow Crafts and raise Master Masons according to the known and established customs of Ancient Masonry and NO otherwise; and also to elect and choose Masters, Wardens. and all other officers annually, at such time or times as to them shall seem meet and convenient; and to exact from their members such composition as they shall judge necessary for the support of their lodge the relief of their brethren in ' distress and contribution towards the Grand Charity and agreeably to the Book of Constitutions and the laws of the Grand Lodge of Virginia; and recommending to the brethren aforesaid to receive and obey their superiors in all things lawful and honest as becomes the honor and harmony of Masons; and to record in their books this present charter

with their own regulations and bye-laws, and their whole acts and proceedings from time to time as they occur, and by no means to desert their said lodge hereby constituted, or form themselves into separate meetings, without the consent and approbation of their Master and Wardens for the time being. All which by acceptance hereof they are holden and engaged to observe; and the brethren aforesaid are to acknowledge and recognize the Grand Master and Grand Lodge of Virginia as their superiors, and shall pay due regard and obedience to all such instructions as they have received or hereafter shall receive from thence. And lastly, they are requested to correspond with the Grand Lodge, and to attend the meetings thereof by their Master and Wardens, or their proxies being Master Masons and members of their said lodge.

"Given under the Seal of the Grand Lodge at Richmond in the State of Virginia, the 28th day of April A.L. 5788, A.D. 1788.

"By the Grand Master's Command.

"WILLIAM WADDILL,
"Grand Secretary.

"Witness.

"WM. WADDILL, G. S." [SEAL.]

After the death of Washington, this lodge, while Colonel George Deneale was its Master, desired to change its name from Alexandria Lodge No. 22, to Washington Alexandria Lodge No. 22. Its records therefore show, under date of October 11, 1804, the following resolution:

"Resolved, That the Worshipful Master of this lodge apply.

to the Grand Master of the Grand Lodge of Virginia for permission to alter the designation of this lodge from that of the Alexandria Lodge No. 22, to that of the Alexandria Washington Lodge No. 22."

The following extract from the records of the Grand Lodge of Virginia shows its compliance with the request; and the memory of Washington as a Mason, and the first Master of this lodge under its Virginia charter has been perpetuated in this name.

"At a Grand Annual Communication of the Grand Lodge of Virginia, begun and held in the Masons' Hall, in the city of Richmond, on the 9th day of December, Anno Lucis 5805, Anno Domini 1805.

"Whereas, at the last Grand Annual Communication a request was made by the Alexandria Lodge No. 22 for permission to change the name of the said Lodge to that of the Alexandria Washington Lodge, No. 22, which request was acceded and a new charter ordered to be issued; and whereas this order did not meet the wishes of the Brethren of the said Lodge, who having had our illustrious Brother General George Washington for their first Master, whose name is inserted as such in their original charter, they then were and still are desirous of preserving their said charter, as an honorable testimony of his regard for them and only wish to be permitted by the Grand Lodge to assume the name of the Alexandria Washington Lodge, No. 22, without changing their said charter therefor.

"Resolved, That the said lodge be permitted to assume the said name, and that it be henceforth denominated the Alexandria Washington Lodge, No. 22; and that an authen-

ticated copy of this resolution be attached to their said charter.

"Duly copied by me from the records of the Grand Lodge of Virginia, as witness my hand and the seal of the said Grand Lodge, this 17th day of December, A.L. 5805, A.D. 1805.

"Wh. H. Fitzwhylsonn, [SEAL.] "Grand Secretary."

The foregoing records conclusively show, not only Washington's connection with this lodge while under its Pennsylvania warrant, but also that by the choice of his brethren, and by the terms of its Virginia warrant, he became its first Master under it. If further evidence were wanting, it is found in the records of this lodge under date of December 20, 1788, which state:

"His Excellency, General Washington, unanimously elected Master; Robert McCrea, Senior Warden; Wm Hunter, Jun., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Dr. Frederick Spanbergen, Senior Deacon; George Richards, Junior Deacon;"——

At this meeting it was also resolved, that the brethren of the lodge dine together on the 27th, and "that his Excellency General Washington be invited." The imperfect records of the lodge, however, leave us no account of the festivities on that occasion.

From these interesting, but humble records of Wash-Ington's Masonic life, we turn for a moment to the annals of his public history, and find that at the same time he was directing the tide of the mighty events

that were affecting the welfare of our infant republic. When the constitution of 1787 was submitted to the people of the several States for their ratification, he anxiously watched its fate, believing, as he said, that if it was not adopted, the next one would be written in blood. When this corner-stone of the Federal Union was accepted, and a master builder was to be chosen to preside over the rising temple of a republican government, he looked with a calm, but not wishful eye, on the position he might be called to fill, and in the early months of 1789 again obeyed his country's mandate, and exchanged the domestic quiet of Mount Vernon for the supreme magistracy of the Union. We look through the vista of near fourscore years, and contemplate Washington as the unanimous choice of the citizens of each State for President. He was indeed the unanimous choice of the States, but not of all the citizens in them; and when the dust of threequarters of a century is brushed from the record-book of the oldest lodge in the city of Philadelphia, we find by the report of a committee of that lodge, made a few years ago upon its history, that-

"In the winter of 1788-9, discord and dissension were so rife as to cause serious disturbances among the brethren, arising from the political questions of the day, when the government was first organized upon its present basis, and Brother George Washington was elected the first President of the United States. It appears the members were pretty equally divided on the question of his election, and scenes any thing but harmonious took place at the meetings held that winter.

"Contention and strife obtained such a foothold in the lodge, that at the first Grand Quarterly Communication of 1789, the lodge surrendered its warrant to the Grand Lodge.

"Brother Washington was elected President in March 1789, and those brethren who had advocated his election, united in a petition to the Grand Lodge for a return of the warrant; and this was granted at the second Grand Quarterly Communication held in June of the same year. Union and harmony now prevailed, and the lodge prospered in its labors."

How strangely an institution divine in its teachings, thus reveals the human passions of its members!

But while such dissensions were disturbing the harmony of the oldest lodge in Philadelphia, the Masonic brethren in New York were rejoicing on the elevation of so distinguished a brother to the presidency, and preparing to welcome his advent to their city, which was then the Federal capital. Holland Lodge of New York, therefore, whose membership embraced a distinguished class of citizens, elected him an honorary member, and transmitted to Mount Vernon a certificate of the same, as shown by the following extracts from their records:

"Holland Lodge, March 6, 5789.

"Resolved, That the Worshipful Master Vanden Broeck, Senior Warden Stage, Junior Warden Wilcocks, Brothers Baron Steuben and Edward Livingston, be a committee to communicate to his Excellency, in any mode they may deem most proper, this proceeding of the lodge."

This committee, therefore, addressed to Washington

the following letter, inclosing a certificate of honorary membership:

"Holland Lodge,
"New York, March 7, 5789.

"Sir—As a committee appointed for that purpose, we have the honor of transmitting to your Excellency the inclosed certificate from the Holland Lodge.

"We are directed, sir, to express a hope that the earnest wishes of our constituents on this subject may not be disappointed; that the name of Washington may adorn as well the archives of our lodge as the annals of our country; and that we may salute as a Masonic Brother, him whom we honor as the political father of our country.

"We have the honor, etc.,

"R. J. VANDEN BROECK, Master,

"John Stagg, Jun., Senior Warden,

"WILLIAM WILCOCKS, Junior Warden,

"Fred. De Steuben,
"Edward Livingston,
of Holland Lodge.

"His Excellency, Geo. Washington, Esq."

For the benefit of the curious Masonic reader, we give a copy of this certificate.

"In the East the place of Light, Where Peace and Silence reign, And the Darkness Comprehended it not.

"To all men enlightened and spread abroad on the face of the Earth, *Greeting*:

"We, the Master, Wardens, and Brethren of Holland Lodge, Ancient Masons, held in the city and State of New York, in North America, do hereby certify that in consideration of the Masonic virtues which distinguish our worthy L. S.

Brother George Washington, he was unanimously elected an Honorary Member of our lodge.

"In testimony whereof, we, the Master and Wardens, have hereunto set our hands, and caused the seal of the lodge to be affixed, this 6th day of March, A. D. 1789, and A. M. 5789.

"R. J. VANDEN BROECK, Master.

"John Stagg, Jun., Senior Warden.

"WILLIAM WILCOCKS, Junior Warden.

"Attest.
"———, Secretary."

This was the second honorary membership conferred by Masonic lodges on Washington; the first having been conferred by his own lodge, at Alexandria, previous to his becoming its Master. Another honor was about the same time shown to him by Masons of New York, by calling the second Chapter of Royal Arch Masons in that city Washington Chapter. Chapter was instituted before Grand Chapters had existence; and while the immemorial usage of Masonry sanctioned those members of any lodge who had a legal warrant to meet and work as Master Masons, if they had also a knowledge of higher Masonic degrees, and suitable members to work in them, to congregate as Chapters under the same warrant, and thus extend a knowledge of the Royal Art. The old Washington Chapter of New York city was closely associated with Holland Lodge, and perhaps was organized under the sanction of its warrant. It, however, during the last decade of the past century granted charters for Chapters in Rhode Island and Connecticut, and assumed prerogatives which have since been conceded to Grand Chapters. It is not known that Washington was further connected with this Chapter than its bearing his honored name; nor has it ever been shown from any record that he was a Royal Arch Mason. The Royal Arch, however, and various intermediate degrees being at that day conferred under Masters' Warrants, with little or no record kept of them, leaves this a point which can probably never be determined.

Before Washington left Mount Vernon, in the spring of 1789, to repair to the Federal Capital as President elect, he visited his mother, for the last time, at Fredericksburg. We have already shown his interview with her in 1782, after years of absence in the military service of his country. Again he had come to say that his country demanded his services, but that when the public interests permitted he would return. She interrupted him by saying: "You will see my face no more. My great age, and the disease that is fast approaching my vitals, warns me that I shall not be long of this world. But go, George, fulfil the high duties which Heaven appears to assign you; go, my son, and may Heaven's and your mother's blessing always attend you."

Washington had learned during his eventful life to meet with composure the dangers of the battle-field, the frowns of adversity, and the smiles of fortune; but the tenderness of his mother's words, and the maternal look and tone with which they were spoken, overcame every restraint he had placed on his feelings; and he leaved his head upon her aged shoulder as if he were again a boy, and the furrows in his cheeks were wet with unwonted tears.

The words of his mother were indeed prophetic; for she died the following autumn, and was buried in a spot she had herself chosen. It was near a romantic ledge of rocks, where she had often resorted for prayer; and the sylvan bethel, where a mother's prayers were offered for our Washington, is now hallowed by that mother's grave. What spot on American soil should be more sacred than that?

CHAPTER VII.

Washington leaves his home to assume the presidency.-Public demonstrations during his journey .- Arrives in New York .- His inauguration .-Chancellor Livingston, Grand Master of New York, administers to him the oath of office on Bible of St. John's Lodge.-Inscription in it relating to the event.-His inaugural address.-Services at St. Paul's Church.-Other public ceremonials.—First address from the Senate.—President's title established.—Rules of presidential etiquette established.—Public jealousies thereby aroused.—Washington visits the New England States. -Incident at Boston.-Visit to Rhode Island.-King David's Lodge.-Its address to Washington.—His reply.—His visit to the Southern States. -Address to him from Grand Lodge of South Carolina.-His reply.-Importance of this correspondence.—He returns to Mount Vernon,—Southeast corner-stone of the Federal District set with Masonic ceremonies .-Published account of it.-Jealousies as to location of Federal capital. -Its Indian name. - Its present name, "The City of Washington."-The name of Washington often used geographically, and also in naming lodges.-Masonic constitutions of Virginia dedicated to Washington.-Proceedings of Grand Lodge of Pennsylvania relative to address to Wash-INGTON .- Copy of the address .- His reply .- Union of the two Grand Lodges in Massachusetts.—Their new Book of Constitutions dedicated to Washington.—Their address to him on the occasion.—His reply.--Sword presented him by FREDERICK THE GREAT .-- Box presented by the Earl of Buchan.



ASHINGTON left his home on the 16th of April, 1789, to repair to New York. At Alexandria, at Georgetown, at Baltimore, at Philadelphia, at Trenton, and at Elizabethtown he was greeted by crowds

of his fellow-citizens, who publicly honored him with festivities, civic decorations, and laudatory addresses.

He wished to avoid on the occasion all ostentatious display; but the great heart of America was full of love for him, and blessings were showered upon his head, and flowers strown along his pathway.

These various public demonstrations are recorded on the pages of our country's history, and need not be repeated here. It was as if he were passing through the spring fields of a country where tender plants, whose buds had been crushed by war, were now putting forth blossoms, to hide the blood stains that had been left there during the War of the Revolution.

Washington reached New York on the 23d of April, and the 30th of the same month was the day fixed for his inauguration. On that occasion, General Jacob Morton was marshal of the day. He was the Master of St. John's, the oldest lodge in the city, and at the same time Grand Secretary of the Grand Lodge of New York. General Morton brought from the altar of his lodge the Bible with its cushion of crimson velvet, and upon that sacred volume, Robert R. Livingston, Chancellor of the State of New York, and Grand Master of its Grand Lodge, administered to Washington his oath of office as President of the United States.

Having taken the oath, Washington reverently bowed and kissed the sacred volume; and the awful suspense of the moment was broken by Chancellor Livingston, who solemnly said, "Long Live George Washington, President of the United States!" A thousand tongues at once joined in repeated acclamations, "Long Live George Washington!"

A memorial leaf of the sacred Book was then folded at the page on which Washington had devoutly impressed his lips; and the volume was returned to St. John's Lodge, and placed again upon its sacred altar. A few years later it was again taken from its resting place, and borne in a solemn procession by the Ma-



THE BIBLE ON WHICH WASHINGTON TOOK THE OATH OF OFFICE. AS PRESIDENT.

sonic brethren of New York city, who met to pay funeral honors to the memory of Washington. It is still in possession of St. John's Lodge No. 1, who value it highly as a sacred memento. The memory of Washington's oath of office upon it, is perpetuated by the following inscription, beautifully engrossed, and accompanied by a miniature likeness from an engraving by Leney, which were inserted by order of the lodge. The closing poetic lines were first written by the Rev. Dr. Haven, of Portsmouth, New Hampshire, on Washington's visit to that town in 1789, in answer to an inquiry by what title he should be addressed. The committee appointed by the lodge to form this memorial, were sworn on the same volume to do it faithfully.



on the 30th day of april, a.m. 5789, in the city of new york,

WAS ADMINISTERED TO

GEORGE WASHINGTON,

THE FIRST PRESIDENT OF THE UNITED STATES OF AMERICA,

THE OATH

TO SUPPORT THE CONSTITUTION OF THE UNITED STATES.

THIS IMPORTANT CEREMONY WAS PERFORMED BY THE MOST WORSHIPFUL

GRAND MASTER

OF FREE AND ACCEPTED MASONS OF THE STATE OF NEW YORK,

ROBERT R. LIVINGSTON,

CHANCELLOR OF THE STATE.

"Fame spread her wings, and loud her trumpet blew:
Great Washington is near! What praise His due?
What Title shall he have? She paused—and said,
Not One; His name alone strikes every title dead!"

Having taken his oath of inauguration, Washington proceeded to the Senate chamber and delivered his

first address as chief magistrate of the Federal Union. It was a reflex of the principles of Masonry from the mind and the heart of our greatest American brother. He seemed to imagine himself again treading the ground floor of a new apartment in the temple of human life; and he modestly reviewed his qualifications, his hopes, and fears upon entering it. He next acknowledged a Divine Ruler over all human events, and humbly invoked his guidance and blessing. Was not this a remembrance of the first lessons he had been taught in Masonry? Then, as the Mason examines the lines on his trestle-board, he proceeded to examine the requirements of the constitution, and the duties to be performed under it, and closed with a renewed acknowledgment of dependence on Divine aid. was all this to the character of Washington! How true to the teachings of Masonry!

As soon as these ceremonies and duties were performed, President Washington and both houses of Congress proceeded to St. Paul's Church, where divine services were held on the occasion, and the evening was spent by the citizens of New York with the most extravagant exhibitions of joy. A magnificent transparent painting, brilliantly illuminated, was suspended between the fort and Bowling Green, on the centre of which was represented Washington as the emblem of Fortitude; on his right hand, the supreme judiciary, by the emblem of Justice; and on his left, the supreme legislature, by the emblem of Wisdom.

The choice of these emblems from the chambers of Masonic science, and their appropriation at this time to these purposes, must have called the mind of Washington and his Masonic brethren forcibly back to the silent teachings of these very emblems in the lodge-room. Our Federal Government, of which Washington was the representative head, had that day passed a threshold where fortitude, which shrinks at no pain or danger, is required; and he that day stood, as he had long before, and will ever be remembered, a personification of this cardinal Masonic virtue.

It was not until the 16th of May, that answers were returned by the Senate and House of Representatives to Washington's inaugural address; and on such presentations, a question arose between those bodies as to the title by which he should be addressed; the lower body contending that as the constitution fixed no title beyond that of "The President," etc., no other should be used; while the Senate preferred to prefix "His Highness," or some other title of rank to his name and office. The republican simplicity of the lower house prevailed, and, as is well known, our presidents have ever been addressed without any addition to the title which the constitution gives them.

While this question of courtly official address was occupying the attention of Congress, a kindred one of greater importance and real necessity was forced upon the decision of Washington. It was the etiquette of presidential receptions of citizens and strangers. To establish such rules of private intercourse as these demanded, and still leave the President in command of time necessary for the fulfilment of his official duties, without encroaching upon the claims of nature for rest and refreshment, was a delicate duty for him to per-

There were those who believed that the dignity of the presidential office should be invested with many forms and courtly ceremonies; and there were others who claimed that the harmony of our new-born republican institutions required an entire abandonment of all distinction between the President and the people in social intercourse. The first were, perhaps, too fond of official show, and the latter too anxious for an unbecoming agrarianism. Washington committed the details of presidential etiquette to Colonel DAVID HUM-PHREY, who had been one of his aids-de-camp during the Revolution, and was now his private secretary. Colonel Humphrey seems to have happily conceived appropriate rules and ceremonials for presidential intercourse; for they have remained substantially the same through each successive presidency for threequarters of a century.

We have already noted in this sketch feelings of jealousy that arose in certain minds relative to the Society of the Cincinnati. These were again aroused by the necessary restrictions that were placed on citizens who sought interviews with the President. Many saw in them only the hated forms and ceremonies of royalty; and Washington was by some denounced as another Royal George. Trifling as such jealousies and fears may now seem to us, they even entered into the political discussions of that day; and a letter is still extant from Washington explanatory of the necessity of the restrictions of the presidential etiquette.

During the first autumn of the presidency, Wash-Ington visited the New England States which had united in the Federal Union; and on his arrival at Boston, a misconception seems to have occurred with Governor Hancock, of Massachusetts, as to the relative dignity in the capital of the State, of a visiting Federal President, or the governor at his own seat of power; and he remained at the gubernatorial mansion awaiting a formal call from the President. Washington would have waived all ceremonies, in calling at the humblest abode of a soldier of the Revolution; but he would not compromise the superior dignity of the chief magistrate of the Union, by first knocking at the gubernatorial gate. It was on Saturday that Washington arrived in Boston, and on the following Monday, Governor Hancock yielded the point, with a plea of previous bodily indisposition.

No records are known to exist which contain any account of Masonic intercourse between Washington and his Masonic brethren in New York while he resided there as President, nor with the Fraternity in New England during his visit in 1789. In the following year the seat of the Federal Government was removed from New York to Philadelphia; and when Congress closed its last session in New York in August of that year, Washington visited Rhode Island for the benefit of his health. He was received at both Newport and Providence with much distinction. existed at that time in Newport a lodge of Freemasons, called King David's Lodge, to which we have already alluded as having contemplated an address to Wash-INGTON in 1781, on the occasion of his visit to that city as commander-in-chief. On his presidential visit in 1790, this lodge addressed him a letter, and received the reply which the enemies of Masonry, a few years

ago claimed was forged long after his death. But as the records of the lodge of that date show the transaction; and as this letter from King David's Lodge, and Washington's reply to it, were both published in Boston in 1796, while he was yet living, in an authorized collection of his various addresses, etc., to public bodies, no doubt can exist of their authenticity.

The records state, that,

"At a lodge, called by request of several brethren on Tuesday evening, August 17, 5790, an Entered Apprentice Lodge was opened, where it was proposed to address the President of the United States. The R. W. Moses Seixas, Henry Sherburne, and Wm. Littlefield, secretary, were appointed a committee for that purpose, after which the lodge closed."

The following is a copy of their letter on that occasion, as published in the Boston Collection of Addresses, in 1796, a copy of which rare work we have before us. It contains also other Masonic letters of Washington, which some have claimed were spurious, and written long after his death. Their publication during his own lifetime, and under his sanction, falsifies such an assertion.

"To George Washington, President of the United States of America:

"SR—We, the Master, Wardens, and Brethren of King David's Lodge, in Newport, Rhode Island, joyfully embrace this opportunity to greet you as a brother, and to hail you welcome to Rhode Island.

"We exult in the thought, that as Masonry has always

been patronized by the wise, the good, and the great, so hath it stood, and ever will stand, as its fixtures are on the immutable pillars of Faith, Hope, and Charity.

"With unspeakable pleasure we gratulate you as filling the presidential chair, with the applause of a numerous and enlightened people; whilst at the same time, we felicitate ourselves in the honor done the brotherhood by your many exemplary virtues, and emanations of goodness proceeding from a heart worthy of possessing the ancient mysteries of our Craft, being persuaded that the wisdom and grace with which Heaven has endowed you, will ever square all your thoughts, words, and actions, by the eternal laws of honor, equity, and truth, so as to promote the advancement of all good works, your own happiness, and that of mankind.

"Permit us then, illustrious brother, cordially to salute you with three times three, and to add our fervent supplications, that the Sovereign Architect of the Universe may always encompass you with his holy protection.

"Moses Seixas, Master,

"Henry Sherburne,

Committee.

"By order,

"Wm. Littlefield, Secretary.

" NEWPORT, August 17, 1790."

To this truly Masonic greeting, Washington returned the same day the following reply:

"To the Master, Wardens, and Brethren of King David's Lodge in Newport, Rhode Island:

"Gentlemen—I receive the welcome which you give me to Rhode Island with pleasure; and I acknowledge my obligations for the flattering expressions of regard contained in your address with grateful sincerity. Being persuaded that a just application of the principles on which the Masonic fraternity is founded, must be productive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother. My best wishes, gentlemen, are offered for your individual happiness.

"Go. Washington."

This is the earliest presidential Masonic correspondence that exists on record; and the succeeding pages of this sketch will show, that no incumbent of the chair of the chief magistrate of the Union, ever gave so strong and multiplied proofs of his attachment to Masonry as Washington; and yet many of them had also seen before reaching that station

"That hieroglyphic bright, Which none but craftsmen ever saw."

After the close of the session of Congress in Philadelphia in the winter of 1790–1, Washington returned to Mount Vernon, and in the spring and early summer months he made a visit as President to the Southern States. On his arrival in Charleston, in South Carolina, General Mordecai Gist, who was Grand Master of Ancient York Masons there, addressed him the following congratulatory letter as Grand Master, in behalf of his Grand Lodge:

"Sir—Induced by a respect for your public and private character, as well as the relation in which you stand with the brethren of this society, we, the Grand Lodge of the State of South Carolina, Ancient York Masons, beg leave to offer our sincere congratulations on your arrival in this State.

"We felicitate you on the establishment and exercise of

a permanent government, whose foundation was laid under your auspices by military achievements, upon which have been progressively reared the pillars of the free Republic over which you preside, supported by wisdom, strength, and beauty unrivalled among the nations of the world.

"The fabric thus raised and committed to your superintendence, we earnestly wish may continue to produce order and harmony to succeeding ages, and be the asylum of virtue to the oppressed of all parts of the universe.

"When we contemplate the distresses of war, the instances of humanity displayed by the Craft afford some relief to the feeling mind; and it gives us the most pleasing sensation to recollect, that amidst the difficulties attendant on your late military stations, you still associated with, and patronized the Ancient Fraternity.

"Distinguished always by your virtues, more than the exalted stations in which you have moved, we exult in the opportunity you now give us of hailing you brother of our Order, and trust from your knowledge of our institution, to merit your countenance and support.

"With fervent zeal for your happiness, we pray that a life so dear to the bosom of this society, and to society in general, may be long, very long preserved; and when you leave the temporal symbolic lodges of this world, may you be received into the celestial lodge of light and perfection, where the Grand Master Architect of the Universe presides.

"Done in behalf of the Grand Lodge."

"M. Gist, G. M.

" CHARLESTON, 2d May, 1791."

To this letter, Washington immediately returned the following reply:

"GINTLEYEN-I am much obliged by the respect which

you are so good as to declare for my public and private character. I recognize with pleasure my relation to the brethren of your Society, and I accept with gratitude your congratulations on my arrival in South Carolina.

"Your sentiments, on the establishment and exercise of our equal government, are worthy of an association, whose principles lead to purity of morals, and are beneficial of action.

"The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it. I shall be happy, on every occasion, to evince my regard for the Fraternity. For your prosperity individually, I offer my best wishes.

"Go. Washington."

To understand fully at this day the value and significance of this correspondence between the Grand Master of Masons in South Carolina in behalf of his Grand Lodge and General Washington, it must be remembered that General GIST had been the friend and companion in arms of General Washington during the War of the Revolution; and that, while in command of the Maryland Brigade in 1779, he had held intimate personal and Masonic intercourse with him; had presided over a convention of Masonic brethren in the army at Morristown that desired to elevate Washing-TON to the Grand Mastership of all American Masons; had been constituted by a warrant from the Grand Lodge of Pennsylvania, Master of a military lodge in his own brigade; and having borne the trowel and the sword together in many weary marches and many wellfought battles, had, at the close of the war, retired to

a plantation near Charleston; and carrying with him, to his Southern home, a love of Masonry and a knowledge of its kindly influences during the war, had established a lodge in Charleston, been chosen Grand Master of the Ancient York Masons of South Carolina, and as such greeted Washington on his arrival there, in their behalf.

When, therefore, he said in his letter to Washington, "When we contemplate the distresses of war, the instances of humanity displayed by the Craft afford some relief to the feeling mind; and it gives us the most pleasing sensation to recollect that amidst the difficulties attendant on your late military stations, you still associated with, and patronized the Ancient Fraternity," he well knew that Washington was familiar with the instances of humanity in war to which he alluded: nor would be have adverted in this manner to his associations with the fraternity during the war, had he not known that it was a pleasing association to his distinguished brother and public guest. Nor did Washington fail on this occasion to reiterate his often declared sentiments, that Masonry was beneficial to society and the basis of public virtue.

Washington returned to Mount Vernon on the 12th of June, having performed a journey of more than seventeen hundred miles in sixty-six days with his own horses and carriage. He had in that time visited each of the States south of the Potomac, and been received by all classes of citizens with the highest honors.

During his absence his lodge at Alexandria had performed a public labor, in the ceremonials of erecting the first corner-stone of the District of Columbia near that city. As this Federal territory was required, by an act of Congress, to embrace a district of country ten miles square, lying on both sides of the Potomac, Washington had appointed commissioners to establish its boundaries, and its south-east corner-stone was set with Masonic ceremonies on the 15th of April, 1791. Its location was at Jones' Point near the mouth of Hunting Creek, on the bank of the Potomac, near where the Light-house at Alexandria now stands. The following account of setting this stone was written by a gentleman of Alexandria, and published in the United States Gazette at Philadelphia, April 30, 1791:

"ALEXANDRIA, April 21, 1791.

"On Friday, the 15th instant, the Hon. Daniel Carroll and Hon. David Steuart arrived in this town to superintend the fixing of the first corner-stone of the Federal District.

"The mayor and commonalty, together with the members of the different lodges of the town, at three o'clock waited on the commissioners at Mr. Weise's, where they dined; and after drinking a glass of wine to the following sentiment—viz., 'May the stone which we are about to place in the ground, remain an immovable monument of the wisdom and unanimity of North America'—the company proceeded to Jones' Point in the following order:

- "1st. The Town Sergeant.
- "2d. Hon. Daniel Carroll and the Mayor.
- "3d. Mr. Ellicott and the Recorder.
- "4th. Such of the Common Council and Aldermen as were not Freemasons.
 - "5th. Strangers.
 - "6th. The Master of Lodge No. 22, with Dr. DAVID STEU-

ART on his right, and the Rev. James Muir on his left, followed by the rest of the Fraternity in their usual form of procession.

"Lastly. The citizens, two by two.

"When Mr. Ellicott had ascertained the precise point from which the first line of the district was to proceed, the Master of the lodge and Dr. Steuart, assisted by others of their brethren, placed the stone. After which a deposit of corn, wine, and oil was made upon it, and the following observations were made by the Rev. James Muir:

"'Of America it may be said, as of Judea of old, that it is a good land and large,—a land of brooks of waters, of fountains, and depths that spring out of the valleys and hills,—a land of wheat, and barley, and vines, and fig-trees, and pomegranates,—a land of oil, olives, and honey,—a land wherein we eat bread without scarceness, and have lack of nothing,—a land whose stones are iron, and out of whose hills thou mayest dig brass,—a land which the Lord thy God careth for;—the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

"'May Americans be grateful and virtuous, and they shall insure the indulgence of Providence. May they be unanimous and just, and they shall rise to greatness. May true patriotism actuate every heart. May it be the devout and universal wish: Peace be within thy walls, O America, and prosperity within thy palaces. Amiable it is for brethren to dwell together in unity; it is more fragrant than the perfumes on Aaron's garment; it is more refreshing than the dews on Hermon's Hill.

"'May this stone long commemorate the goodness of God in those uncommon events which have given America a

name among nations. Under this stone may jealousy and selfishness be forever buried. From this stone may a superstructure arise, whose glory, whose magnificence, whose stability, unequalled hitherto, shall astonish the world, and invite even the savage of the wilderness to take shelter under its roof.'

"The company partook of some refreshments, and then returned to the place from whence they came, where a number of toasts were drank; and the following was delivered by the Master of the lodge (Dr. Dick), and was received with every token of approbation:

"Brethren and Gentlemen—May Jealousy, that greeneyed monster, be buried deep under the work which we have this day completed, never to rise again within the Federal District."

"It may fairly be presumed that this, or a similar sentiment pervaded the breast of every individual present on the occasion."

These Masonic incidents are of interest, not only to the personal history of Washington, but to both the general and Masonic history of those times. It is well known that Washington directed the tide of events that established the seat of the Federal Government on the Potomac; and that when the act was being passed for its location there, jealousies were aroused within the district on the subject of its boundaries, and the location of its public buildings. Georgetown and Alexandria were both rivals for the honors and advantages incident to their location; and when Washington gave

his influence for placing the Capitol on the north side of the Potomac, he yielded his private interest to allay all Northern jealousies as to its location. But the sentiment in Alexandria was adverse to this; and it was befitting Masonry, in the character of Washington's own lodge, to perform the ceremonials in the first public act of establishing the boundaries of the Federal District. Her voice was then, as it ever is, "Let public jealousies be forever buried." Would that her voice were always heeded!

The future seat of the Federal Government had at that time no name, and Mr. Wolcott, of Connecticut, facetiously termed it, "The Indian place, with the long name on the Potomac," in reference to its Indian name having been Conecogeague. It was at first called "The Federal City," and Washington thus styled it in a letter written April 13, 1791; but the commissioners appointed to superintend the laying out of the city, had employed Major L'Enfant, a French architect, to form plans and drawings of it; and in a letter to him, bearing date September 9, 1791, they informed him that they had agreed that the Federal District should be called "The Territory of Columbia," and the Federal City, "The City of Washington," and directed him to thus designate them on his maps.

No baptismal name could have been more appropriate for the Federal city than that of Washington. It had already been geographically used in naming a county in Virginia in 1776, and one or two military points may have borne the name at an earlier period. Towns and counties without number have since borne this honored name; and the Masonic Fraternity have re-

membered their great American patron in adopting his name for their organizations in a multitude of instances. A curious research in Masonic nomenclature will show, that every grand jurisdiction has that name as designating some of her subordinate Masonic organizations. It was first thus used in 1778, by a lodge in the Massachusetts line of the army; and a curious instance of Washington's memory being honored by a lodge-name, was by a lodge of Masons in North Carolina, which had borne the name of the "Royal George" while that State was a colony of England, changing it to the "American George" after the Revolution.

During the summer of 1791, the Grand Lodge of Virginia published the first edition of her Book of Constitutions, or *New Ahiman Rezon* as it was called, and dedicated it to Washington as follows:

"To George Washington, Esq., President of the United States of America, the following work is most respectfully dedicated by his obedient and devoted servant,

"THE EDITOR."

During the same year, the Grand Lodge of Pennsylvania renewed its testimonials of respect for Washington, by directing that an address be presented to him from that body, as seen by the following extracts from its records:

"Десемвек 27, 1791.

"The Rev. Brother Dr. Smith and the Right Worshipful Grand Officers were appointed a committee to prepare an address to our illustrious Brother George Washington, President of the United States. Lodge adjourned to the 2d day of January next to receive the report of the committee."

"JANUARY 2, 1792.

"The minutes of St. John's-day being read as far as relates to the appointment of a committee to prepare an address to our illustrious Brother George Washington, the Rev. Brother Dr. William Smith, one of the said committee, presented the draft of one, which was read; whereupon, on motion and seconded, the same was unanimously approved of, and resolved, that the Right Worshipful Grand Master and Deputy Grand Master and Grand Officers, with Brother Smith, be a committee to present the said address in behalf of this Right Worshipful Grand Lodge, signed by the Right Worshipful Grand Master, and countersigned by the Grand Secretary."

"MARCH 5, 1792.

"The Right Worshipful Grand Master informed the brethren, that in conformity to the resolve of this Grand Lodge, he had, in company with the Grand Officers and the Rev. Brother Dr. Smith, presented the address to our illustrious Brother George Washington, and had received an answer, which was read. Whereupon, on motion and seconded, resolved unanimously, that the said address and the answer thereunto shall be entered on the minutes."

With these prefatory extracts from the records of the Grand Lodge of Pennsylvania, we give the address and Washington's reply as therein recorded. Both were also published in the United States Gazette at Philadelphia, January 2, 1792, which, together with the record, fixes their date as that day. The address was presented to

Washington in person by a committee of the Grand Lodge, with the Grand Master at its head, which accounts for the omission of date to these documents:

"To George Washington,

President of the United States:

"Sir and Brother—The Ancient York Masons of the jurisdiction of Pennsylvania, for the first time assembled in General Communication to celebrate the feast of St. John the Evangelist since your election to the chair of government of the United States, beg leave to approach you with congratulations from the East, and, in the pride of fraternal affection, to hail you as the great master-builder (under the Supreme Architect), by whose labors the temple of liberty hath been reared in the West, exhibiting to the nations of the earth a model of beauty, order, and harmony worthy of their imitation and praise.

"Your knowledge of the origin and objects of our institution—its tendency to promote the social affections and harmonize the heart—give us a sure pledge that this tribute of our veneration, this effusion of love, will not be ungrateful to you; nor will Heaven reject our prayer, that you may be long continued to adorn the bright list of master workmen which our Fraternity produces in the terrestrial lodge; and that you may be late removed to that celestial lodge where love and harmony reign transcendent and divine; where the Great Architect more immediately presides, and where cherubim and seraphim wafting our congratulations from earth to heaven shall hail you brother!

"By order and in behalf of the Grand Lodge of Pennsylvania, in General Communication assembled in ample form.

[L. S.] "Л. В. Ѕмітн, G. М.

"Attest: P. LE BARBIER DU PLESSIS, G. Sec."

To this address, Washington returned the following written reply:

"To the Ancient York Masons of the jurisdiction of Pennsylvania:

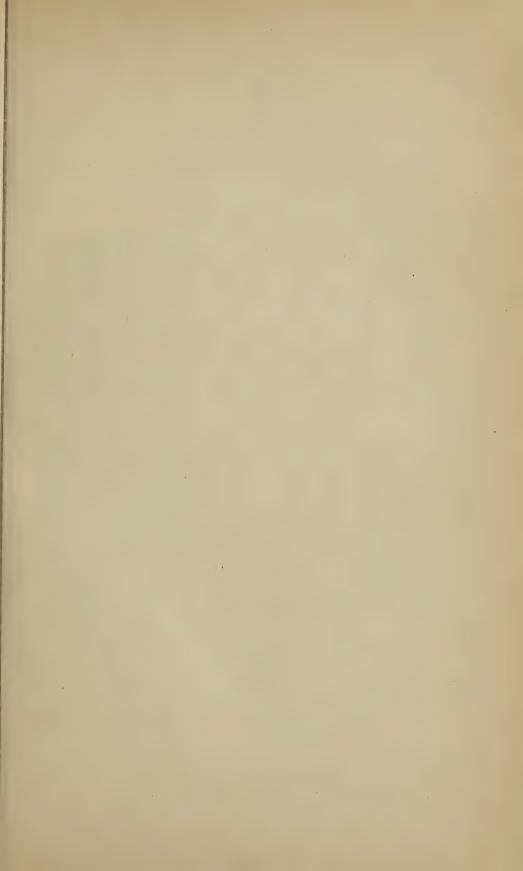
"Gentlemen and Brothers—I receive your kind congratulation with the purest sensations of fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

"At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion, and that we may hereafter meet as brethren in the celestial temple of the Supreme Architect.

"Go. Washington."

Washington's residence was at that time in Philadelphia, and it was at the presidential mansion in that city that this address was presented. We know not that while there during his presidency, he participated in the ritualistic labors of the lodge-room; but the Masonic records of the Fraternity in that city state that they were often made the almoners of his bounty to those in distress. Charity was ever one of his distinguished Masonic characteristics.

Masonry was at that time undergoing in this country one of those silent, yet constant changes that have ever marked its progress without disturbing its grand design. Its Cyclopean, its Egyptian walls—perhaps antediluvian in their designs—had long been in ruins. The trestle-board of its masters had since borne designs of Tyrian, of Greek, and of Roman skill; and





THE FIVE ORDERS OF ARCHITECTURE—DORIC, TUSCAN, IONIC, CORINTHIAN AND COMPOSITE.

these too had taken their place among memorials of the past in the archives of Masonry. Our fathers, as Anglo-Saxon colonists, had brought with them to this country its more modern external forms; and two divided schools of design, each with cunning masters and faithful workmen, had endeavored to perpetuate forms in mystic architecture, which at most could claim no higher antiquity than a Norman or an Elizabethan age. For the purposes of our sketch, we may therefore consider the ceremonies and polity of Masonry, which were introduced into America about the third decade of the last century under Henry Price, at Boston, as of the modern or Elizabethan school; while those practised a few years later under Joseph Warren, by the self-styled Ancients, might be called the Norman features of Anglo-Saxon Freemasonry. were agreed in angular lines; they only differed in those of curvature. Washington had been familiar with both these systems. He had been made a Mason under the first, and afterwards became affiliated under The veil which separated the bands of the second. American workmen under each of these systems was rent in twain in Massachusetts in 1792, and a Book of Constitutions published for the government of the United Grand Lodge of that jurisdiction, which, by direction of that Grand Body, bore the following dedication to WASHINGTON:

"In testimony of his exalted merit, and our inalienable regard, this work is inscribed and dedicated to our illustrious Brother George Washington, the friend of Masonry, of his Country, and of Man."

It was a quarto volume, and besides the Masonic Constitutions of Massachusetts, it contained much of historic interest to Masonry, and was published for the Grand Lodge by Isaiah Thomas, afterwards Grand Master of that State, and author of the "History of Printing." By resolution of the Grand Lodge, a copy of this book was presented to Washington, accompanied by the following address. The resolution bore date December 27th, and the address 29th, 1792:

"THE GRAND LODGE OF FREE AND ACCEPTED MASONS FOR THE COMMONWEALTH OF MASSACHUSETTS, TO THEIR HONORED AND ILLUSTRIOUS BROTHER GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES:

'Sir—Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions—while some celebrate the Hero, so distinguished in liberating United America, and others the Patriot who presides over her councils—a band of brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues which have ever graced the man.

"Taught by the precepts of our Society that all its members stand upon a level, we venture to assume this station, and to approach you with that freedom which diminishes our diffidence without lessening our respect.

"Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their institution, this Grand Lodge have published a 'Book of Constitutions,' and a copy for your acceptance accompanies this, which, by discovering the principles that actuate, will speak the eulogy of the Society; though they fervently wish the conduct of its members may prove its higher commendation.

"Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart, and the action of whose life, have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

"May the Supreme Architect of the Universe protect and bless you, give length of days and increase of felicity in this world, and then receive you to the harmonious and exalted Society in heaven.

"JOHN CUTLER, Grand Master

"JOSIAH BARTLETT, Grand Wardens."

"Boston, December 29, A.L. 5792."

To this address, Washington returned the following reply, both of which were published during his life-time in a volume of his speeches and addresses, issued in Boston, to which allusion has been already made:

"To the Grand Lodge or Free and Accepted Masons of the Commonwealth of Massachusetts:

"Gentlemen—Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose liberal principles are founded in the immutable laws of truth and justice.

"To enlarge the sphere of social happiness is worthy the benevolent design of the Masonic Institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

"While I beg your acceptance of my thanks for the 'Book of Constitutions' which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter in his immortal Temple.

"Go, Washington,"

But it was not from Masons in his own country alone that Washington, at this period of his life, received testimonials of distinguished consideration. Frederic the Great, of Prussia, who was at the head of Masonry in continental Europe, sent him an elegant sword with a complimentary inscription; and the Earl of Buchan, who was Grand Master of Scotland from 1782–1785, sent him also a curious box made of wood from the oak-tree that sheltered Sir William Wallace after his defeat at the battle of Falkirk. These, though not strictly Masonic, but illustrate the sentiment of Masonry, that,

"Gop hath made mankind one mighty brotherhood, Himself their Master, and the world their Lodge."

CHAPTER VIII.

Washington re-elected President.—Lays the corner-stone of the Capitol.— Placed at the southeast corner .- Accounts of the procession and ceremonies, as given by the newspapers of that day .- Address of Joseph CLARKE, Grand Master pro tem. on that occasion .- Washington's participation as a Mason in these ceremonies justly a part of our public history. -Gave strength to the illusion that he was officially General Grand Master of the United States. - Washington's Masonic portrait in Alexandria. -Records of Lodge No. 22 relating to it.-Inscription on the back of it.-Its sash and apron represent those presented him by LA FAYETTE .-Washington's farewell address.—His allusion in it to secret political societies.—Attempts long after his death to make these denunciations apply to Masonry.—Extracts from records of the Grand Lodge of Pennsylvania relative to address to Washington.-Copy of the address.-His reply.—The inconsistency of the claim that he repudiated his Masonic connection .- His feelings when about to retire to private life .- His last presidential dinner.-Inauguration of Mr. Adams.-Washington's valedictory.—Affecting scene on that occasion.



ASHINGTON desired to return again to private life at the close of his first presidential term, but having been unanimously re-elected, he yielded to the public wish and the strong solicitations

of his friends, and again accepted the presidency. His second inauguration took place in the Senate chamber in Philadelphia, on the 4th of March, 1793. Judge Cushing, of Massachusetts, administered to him the oath of office.

On the 18th of September of that year Washington

laid the corner-stone of the Capitol of the United States, in the city that bore his name. It was laid at the southeast corner of the edifice, it being the custom of our Masonic fathers to place it at that point, and not at the northeast as at present. The following account of the ceremonies on the occasion was published in the newspapers of that day.

"Georgetown, September 21, 1793.

"On Wednesday one of the grandest Masonic processions took place, for the purpose of laying the corner-stone of the Capitol of the United States, which, perhaps, was ever exhibited on the like important occasion. About ten o'clock, Lodge No. 9 was visited by that congregation so graceful to the Craft, Lodge No. 22 of Virginia, with all their officers and regalia; and directly afterwards appeared on the southern banks of the grand river Potomac, one of the finest companies of volunteer artillery that hath been lately seen, parading to receive the President of the United States, who shortly came in sight with his suit, to whom the artillery paid their military honors; and his Excellency and suit crossed the Potomac, and was received in Maryland by the officers and brethren of No. 22 Virginia, and No. 9 Maryland, whom the President headed, preceded by a band of music; the rear brought up by the Alexandria volunteer artillery, with grand solemnity of march, proceeded to the President's square, in the city of Washington, where they were met and saluted by No. 15 of the City of Washington in all their elegant badges and clothing, headed by Brother JOSEPH CLARKE, Rt. W. G. M., P. T., and conducted to a large lodge prepared for the purpose of their reception. After a short space of time, by the vigilance of Brother Clotworthy STEPHENSON, Grand Marshal P. T., the brotherhood and other bodies were disposed in a second order of procession, which took place amidst a brilliant crowd of spectators of both sexes, according to the following arrangement, viz.:



- "The Surveying Department of the City of Washington;
- "Mayor and Corporation of Georgetown;
- "Virginia Artillery;
- "Commissioners of the City of Washington and their attendants.
- "Stone-cutters. Mechanics.
- "The Sword-bearer.

- "Masons of the first degree.
- "Bible, etc., on Grand Cushions.
- "Deacons, with staffs of office.
- "Masons of the second degree.
- "Stewards, with wands.
- "Masons of the third degree.
- "Wardens, with truncheons.
- "Secretaries, with tools of office.
- "Past Masters, with their regalia.
- "Treasurers, with their jewels.
- "Band of music.
- "Lodge No. 22 of Virginia, disposed in their own order.
- "Corn, Wine, and Oil.
- "Grand Master pro tem., Brother George Washington, and Worshipful Master of No. 22 of Virginia.
- "Grand Sword-bearer.

"The procession marched two abreast, in the greatest solemn dignity, with music playing, drums beating, colors flying, and spectators rejoicing, from the President's square to the Capitol in the City of Washington, where the Grand Marshal ordered a halt, and directed each file in the procession to incline two steps, one to the right and one to the left, and face each other, which formed a hollow oblong square, through which the Grand Sword-bearer led the van, followed by the Grand Master P. T. on the left, the President of the United States in the centre, and the Worshipful Master of No. 22 Virginia on the right; all the other orders that composed the procession advanced in the reverse of their order of march from the President's square to the southeast corner of the Capitol, and the artillery filed off to a destined ground to display their manœuvres and discharge their cannon; the President of the United States, the Grand Master

P. T., and the Worshipful Master of No. 22 taking their stand to the east of a large stone, and all the Craft forming a circle westward, stood a short time in awful order.

"The artillery discharged a volley. The Grand Marshal delivered the commissioners a large silver plate with an inscription thereon, which the commissioners ordered to be read, and was as follows:

"'This Southeast corner-stone of the Capitol of the United States of America, in the City of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American independence, in the first year of the second term of the presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial, as his military valor and prudence have been useful in establishing her liberties, and in the year of Masonry, 5793, by the President of the United States, in concert with the Grand Lodge of Maryland several lodges under its jurisdiction, and Lodge No. 22 from Alexandria, Virginia.

"'Thomas Johnson, David Steuart, and Daniel Carroll, Commissioners; Joseph Clarke, R. W. G. M., P. T.; James Hoban and Stephen Hallate, Architects; Collin Williamson, M. Mason.'

"The artillery discharged a volley. The plate was then delivered to the President, who, attended by the Grand Master P. T., and three most Worshipful Masters, descended to the cavazion trench and deposed the plate, and laid it on the corner-stone of the Capitol of the United States of America, on which was deposed Corn, Wine, and Oil, when the whole congregation joined in reverential prayer, which

was succeeded by Masonic chanting honors, and a volley from the artillery.

"The President of the United States and his attendant brethren ascended from the cavazion to the east of the corner-stone; and there the Grand Master P. T., elevated on a triple rostrum, delivered an oration fitting the occasion, which was received with brotherly love and commendation. At intervals, during the delivery of the oration, several volleys were discharged by the artillery. The ceremony ended in prayer, Masonic chanting honors, and a 15-volley from the artillery.

"The whole company retired to an extensive booth, where an ox of 500 lbs. weight was barbecued, of which the company generally partook, with every abundance of other recreation. The festival concluded with fifteen successive volleys from the artillery, whose military discipline and manœuvres merit every commendation. Before dark the whole company departed with joyful hopes of the production of their labor."

The following is a copy of the address of Joseph Clarke on the occasion, who acted as Grand Master pro tem. of the Grand Lodge of Maryland, in the Masonic jurisdiction of which the Federal Capitol was built:

"My worthy Brether—I presume you expect I shall in some measure address you on this very important occasion, which I confess is a duty incumbent upon me, although quite inadequate to the task, and entirely unprepared; for until high meridian yesterday, I was not solicited, neither had I a conception to have performed this duty. Therefore you will accept my observations with brotherly love; they are, I

assure you, sincere, and dictated by a pure Masonic heart, though very brief.

Volley from the Artillery.

"Brothers, I beg leave to disclose to you that I have, and I expect that you also have, every hope that the grand work we have done to-day will be handed down, as well by record as by oral tradition, to as late posterity as the like work of that ever memorable Temple to our order erected by our Grand Master Solomon.

Volley from the Artillery.

"The work we have done to-day, laying the corner-stone of this designed magnificent temple, the Capitol of our extensive and populous States of veteran republicans, States which were recovered, settled, and permanently established by the virtuous achievements and bravery of our most illustrious Brother George Washington—

Volley from the Artillery.

"I say, that we further hope that this work may be remembered for many ages to come, as a similar work has from the commencement of time to this remarkable moment; I mean, the work of laying the corner-stone of our ancient, honorable, and sublime order.

Volley from the Artillery.

"We also hope that the Grand Architect of all men, Freemasons and others, may continue His great gifts of ability to all those concerned, to persevere in raising, not only on this particular corner-stone, but on every other corner-stone already planted in this extensive site for a commercial Federal city—edifices so durable with strength and beauty, that with common care and nurture, they may not envy time. And we further hope that the edifices which may be erected in this territory of Columbia, may be numerously inhabited with citizens, to merit every commendation for their virtue, honor, bravery, industry, and arts.

Volley from the Artillery.

"And I hope that our super-excellent order may here be indefatigably laborious, not only to keep in good repair our hallowed dome, but be incessantly industrious to adorn it with the grand theological virtues, faith, hope, and charity, and embellish it with wisdom, strength, and beauty.

Volley from the Artillery.

"My dear brethren, it would be ungrateful, indeed I think impossible, on this occasion not to notice, under the auspices of our most glorious divine Providence, the growth of this extensive city, in so short a period, by the assiduous, indefatigable labor and industry of all those very valuable characters for virtue, honor, industry, and ability, who have had not only the supreme command, but, in every grade.

Volley from the Artillery.

"Brothers, permit me to suggest to your good understandings, if so much can be done by the local assistance of two-fifteenths of these vast States, by such an eminent Leader, excellent Director, Architects, Surveyors, and Mechanics, what ought we to conceive will be done by them, when aided by the remaining thirteen-fifteenths, who will set to work with willing and powerful hands, not in a local and sparing, but in an infinite and loving manner! And in addition thereto, an universality of individuals, like innumerable hives of bees bestowing their industrious labor on this second paradise.

Volley from the Artillery.

"Then, my dear brethren, Architecture, Masonry, Arts, and Commerce will grow with rapidity inconceivable to me; therefore incomparable. Brethren, although I have neither wishes nor pretensions to divination, yet I venture to prophesy, from such intuitive sense, that all I have suggested to you will soon come to pass; when we shall all hail, Blessed Territory of Columbia,—favored land, soon, very soon, indeed, shall the shores of thy peaceful and delightful city be visited by the commercial interests of the united world; then happy thy sons, and thrice happy those whose prudence and foresight have induced them to become thy citizens!

Volley from the Artillery.

"It must, my dear brethren, be evident to all our understandings, that not only nature, but Providence, have marked their intentions in the most indelible manner, to make the seat for the Grand Mark, the super-excellent emporium for Politics, Commerce, Arts, and Industry of the United States,—seated in the very centricity of our Republic, on the banks of one of the noblest rivers in the Universe, sufficiently capacious to erect thereon a city equal, if not superior in magnitude, to any in the world. It boasts, but then very truly, a climate the most serene and salubrious; equal of accession to all the cardinal and intermediate points, as any place that kind nature has formed, even beyond conception of art, wanting no defence, but what is in, and ever will be in, I trust, the intrepidity and bravery of its founder and citizens.

Volley from the Artillery.

"Although it is not the growth of years, yet there is already planted in this garden or nursery of the Arts, and hath blossomed numerous flowers, that bloom with high lustre in their various departments (not to mention its ever-to-be-remembered founder), but its financiers, conductors, projectors, delineators, and executive genuises without number, and many of them not only brethren of our order, but brothers of superior, excellent, and sublime estimation.

Volley from the Artillery.

"Certainly, my dear brethren, it must be as grateful to you, as it is to me, to possess the great pleasure of laying the corner-stone, which we hope, expect, and sincerely pray to produce innumerable corner-stones; and that on every one of them may spring edifices, we fervently pray to the Great Grand Master of heaven, earth, and all things, of His immense wisdom, strength, goodness, and mercy, to grant. So mote it be."

Washington, although holding at this time no official rank in Masonry, except that of Past Master of Lodge No. 22, at Alexandria, clothed himself for the occasion with an apron and other insignia of a Mason, and, as the foregoing account shows, was honored with the chief place in the procession and ceremonies. The gavel which he used on the occasion was ivory, and is now in possession of Lodge No. 9, at Georgetown, which was represented by its officers and members in the procession. No act of Washington was more historic than this, and yet it has found no place on the pages of our country's history. It was he who was first in the hearts of all men, honoring Masonry by his pres-

ence as a brother, and sanctioning by his participation as the chief actor in its highest public ceremonies, its claims as an institution worthy of national confidence and regard. And yet the compilers of our country's annals have ignored the fact, or left it unrecorded on their pages, until their silence has been made to testify that Washington disdained to publicly avow himself a Mason. But he stood on that occasion before his brethren and the world as the representative of Solomon of old, who, the Jewish historian says, "laid the foundation of the Temple very deep in the ground; and the materials were strong stones, and such as would resist the force of time." Those who would blot the record of the mystic labors of Washington, would blush at the memory of one wiser than he.

There is no doubt but that this was one of the Masonic incidents in Washington's history which aided in establishing and perpetuating the illusion that he was the official General Grand Master of the United States; and yet, as we have already stated, such an office in American Masonry is only a historic fiction. Many American brethren have at various times advocated such a centralization of Masonic power and dignity; but to Washington only has been accorded the worthiness to hold it. He lived and died the patron par excellence of American Masonry; and her voice as spoken by her orators on public occasions, her muse as breathed in her songs and festive toasts, have sometimes appropriated to him a proposed, but never invested title. When another Washington shall enroll his name upon our American records, and engrave his virtues upon our hearts, perhaps then, but not till then, will all accord united Masonic homage to a General American Grand Master.

There is a striking representation of the features and person of Washington at this period of his life, and perhaps the Masonic dress that he wore at the laying of the corner-stone of the Capitol, still in possession of his old lodge, No. 22, at Alexandria. We have given an accurate copy of this almost unknown original portrait of Washington at the commencement of this volume, and we trust the following extracts from the old records of Alexandria Lodge will justify us in so doing:

"August 29, 1793.—Elisha C. Dick, Master. The Worshipful Master informed the lodge that he convened them in consequence of an offer of Mr. Williams to compliment them with the portrait of the President of the United States, provided they make application to him (the President) for that purpose; and upon taking into consideration the proposal of Mr. Williams, they determined that the following address, signed by the officers of the lodge, be immediately forwarded to our illustrious Brother, the President of the United States."

We regret much that we are unable to give the letter or address, as the above record calls it, of the lodge to Washington, and his reply; but they are not recorded, nor do we know that they are preserved, or any copies of them in existence. That the application met with a favorable response is seen from the following further extracts from the records:

[&]quot;October 25, 1794 .- Mr. WILLIAMS having offered to the

lodge a drawing of our worthy Brother George Washington, President of the United States, the same is received; and in consequence of the trouble and expense Mr. Williams was at in going to and coming from Philadelphia, it is proposed that the members of the lodge pay him fifty dollars, to be raised by voluntary subscription. Brother Gillis having offered to receive the subscriptions, a list of the members, both town and country, is presented him for that purpose."

"November 22, 1794.—Received and read a letter from Mr. Williams, portrait painter, praying for further compensation for painting the President's picture. Ordered to lie over till next lodge-night, or until the Worshipful Master returns."

"December 20, 1794.—A letter from Mr. Williams was read, praying (as stated last lodge-night) a further compensation for drawing the President's picture. The lodge are of opinion that in the sum of fifty dollars paid him, he has received full compensation for the same. The lodge, moreover, consider the fifty dollars already paid him a mere gratuity, inasmuch as application was made to the President to sit for his portrait at the request of Mr. Williams, who proposed, should the application be successful, to compliment them with his portrait, promising himself great pecuniary advantages by the sale of copies. The lodge having taken into consideration the propriety of paying the fifty dollars for the President's picture by voluntary subscription, have resolved the same shall be paid out of the funds of the lodge."

On the back of the canvas is the following inscription, apparently in the handwriting of Mr. Williams:

"His Excellency George Washington, Esquire, President of the United States. Aged 64. Williams, *Pinxit ad vivum* in Philadelphia, September 18, 1794."

This portrait was placed in an elegant gilt frame, and hung upon the walls of the lodge-room. Its collar and jewel are those of a Past Master, a rank which Washington held in his lodge; and its sash and apron represent those presented to him by Messrs. Watson & Cassoul.

Washington's second term of the presidency was now drawing to a close, and he deemed it his duty publicly to announce to his fellow-citizens his determination to retire from public life. He accordingly, in the summer of 1796, prepared, while at Mount Vernon, his Farewell Address, which he caused to be published in the Philadelphia Advertiser in September of that year. No document ever came from the pen of an American statesman with words of more profound wisdom; and it has ever been regarded as the richest legacy which Washington bestowed on the citizens of America. It was widely circulated by public printers; legislative bodies ordered it enrolled on their journals, and it has come down to us as sacred as any writings from an uninspired pen.

In contemplating the then existing state of American society, and the dangers in introducing and cultivating principles of foreign growth, Washington had, in allusion to certain political societies in Europe which were seeking to propagate their pernicious doctrines by secret organizations for political purposes, cautioned his fellow-citizens to beware of them. As

In later years a set of political zealots attempted to torture his expression of "beware of secret societies," into a denunciation against the Masonic institution, it will be only necessary for the candid reader to see that such an idea, with such facts as we have already given in Washington's Masonic history, and such as will follow unto the close of this sketch, could not have been conceived by him, or so understood by his fellow-citizens at that day.

The address was published in Philadelphia in September, and on the 5th of the following December, at an extra Grand Communication of the Grand Lodge of Pennsylvania, in the same city, its records state—

"A committee was appointed to form an address to be presented on the ensuing feast of St. John, December 27, to the Great Master Workman, our illustrious Brother Washington, on the occasion of his intended retirement from public labors, to also be laid before the said Grand Lodge on St. John's day; and the Right Worshipful Grand Master, Deputy Grand Master, and Brothers Sadler, Milnor, and Williams were accordingly appointed."

December 27, 1796.—St. John's day, the records state—

"The committee to prepare an address to our Brother George Washington, President of the United States, presented an address by them drawn up, which was ordered to be read.

"It was then moved and seconded, that the same be adopted; and upon the question being taken, it appeared that it was approved of.

"On motion and seconded, it was agreed that a committee be appointed to wait on Brother Washington to acquaint him that it is the intention of this Grand Lodge to present an address to him, and to know at what time he shall be pleased to receive it.

"The committee appointed to perform this duty were Brothers William Smith, Peter La Barbier Duplessis, and Thomas Proctor, who after having waited on him, reported that he had appointed to-morrow at twelve o'clock to receive it.

"The committee—to wit, Brothers William Smith, Duplessis, and Proctor—together with the Right Worshipful Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Secretary, and the Masters of the different lodges in the city, were then appointed a deputation to present the said address."

At the time appointed this grand committee mest Washington at his residence, where the following address was presented in writing, and his written reply was soon afterwards returned:

"To George Washington, President of the United States:

"Most Respected Sir and Brother—Having announced your intention to retire from public labor to that refreshment to which your pre-eminent services for near half a century have so justly entitled you, permit the Grand Lodge of Pennsylvania at this last feast of our Evangelic Master, St. John, on which we can hope for immediate communication with you, to join the grateful voice of our country in acknowledging that you have carried forth the principles of the lodge in every walk of your life, by your constant labor for the prosperity of that country; by your unremitting endeavors to promote order, union, and brotherly affection

amongst us; and, lastly, by the views of your farewell address, which we trust our children's children will ever look upon as a most valuable legacy from a friend, a benefactor, and a father.

"To these our grateful acknowledgments (leaving to the pen of history to record the important events in which you have borne so illustrious a part), permit us to add our most fervent prayers, that after enjoying to the utmost span of human life, every felicity which the terrestrial lodge can afford, you may be received by the Great Master Builder of this world, and of worlds unnumbered, into the ample felicity of that celestial lodge, in which alone distinguished virtues and distinguished labors can be eternally rewarded.

"By the unanimous order of the Grand Lodge of Pennsylvania.
"WILLIAM MOORE SMITH, G. M.

"December 27, Anno Lucis 5796."

The original of the following reply in Washington's handwriting is still in the archives of the Grand Lodge of Pennsylvania:

"Fellow-Citizens and Brothers of the Grand Lodge of Pennsylvania—I have received your address with all the feelings of brotherly affection, mingled with those sentiments for the society, which it was calculated to excite.

"To have been in any degree an instrument in the hands of Providence to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared, with many others, in a labor, the result of which, let us hope, will prove through all ages a sanctuary for brothers, and a lodge for the virtues.

"Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet there-

after, in that eternal temple, whose builder is the Great Architect of the Universe.

"Go, Washington."

Let those commentators on Washington's Farewell Address, who would torture his caution to "beware of secret societies" into an allusion to Freemasonry, place this record, which was made but a few months after it, by its side, and they will see how erroneous and unjust their conclusions have been. With such a foreign idea banished from the mind, the reader, to understand fully the import of this correspondence between Wash-INGTON and the Grand Lodge of Pennsylvania, and the Farewell Address, must remember that the closing scenes of his administration were so embittered with party strife, that when the subject of a reply to his last address to the House of Representatives was before that body, some of its members opposed the common courtesies that were due to the retiring President. The members of the Grand Lodge of Pennsylvania were mostly residents of the city where such base ingratitude was manifested for the past services of Washington, and probably belonged to both of the political parties of that day. But as Masons they rose above the warfare of politicians, and tendered to him their grateful acknowledgments for his past services, leaving (to use their own significant language) "to the pen of history to record the important events in which he had borne so illustrious a part." Washing-TON'S reply shows that he fully appreciated their kind sentiments. How ardently he sought rest at this period from his public labors may be seen from a letter written to his friend, and Masonic Brother, General

Knox, two days before his retirement from the presidency. To him he could confide the most sacred feelings of a Mason's heart; and it is singular to remark in all his epistolary correspondence that the tenderest effusions of his pen were for those friends who were bound to him by the ties of Masonic brotherhood. On this occasion he says:

"To the wearied traveller who sees a resting-place, and is bending his body to lean thereon, I now compare myself; but to be suffered to do this in peace, is too much to be endured by some. To misrepresent my motives, to reprobate my politics, and to weaken the confidence which has been reposed in my administration, are objects which cannot be relinquished by those who will be satisfied with nothing short of a change in our political system. The consolation, however, which results from conscious rectitude, and the approving voice of my country, unequivocally expressed by its representatives, deprives their sting of its poison, and place in the same point of view, the weakness and malignity of their efforts."

The closing scene of Washington's administration was on the 4th of March, 1797. Upon the day previous he had given his last presidential dinner, at which many official dignitaries and personal friends were present. On this occasion when the cloth was removed, he took a glass of wine, and raising it to his lips, said: "Ladies and gentlemen, this is the last time I shall drink your health as a public man. I do it with sincerity, wishing you all possible happiness." There was profound silence when this toast was drank, and tears stained the cheeks of many guests at the farewell dinner of Washington.

Washington's administration closed on the following day, and Mr. Adams was inaugurated his successor. On this occasion he publicly appeared for the last time as President, and having introduced Mr. Adams to the assemblage before him, he read to them a brief valedictory which he had prepared. His parting words met with responsive sobs from the audience, and his own great heart swelled with emotions till the tears fell from his cheeks. As he retired from the scene before him, he was followed by a multitude of citizens, all eager to catch the last look of one they loved so well. At his own door he turned to express his acknowledgment to the people; but his voice failed him, and it was only by a wave of his hand that he could convey a farewell blessing.

CHAPTER IX.

WASHINGTON leaves Philadelphia and returns to Mount Vernon .- Engages in domestic pursuits.-Letter to General Knox.-Receives address from Grand Lodge of Massachusetts.-His reply.-Receives letter from Master of his own lodge inviting him to an entertainment.-Accepts it.-Account of this entertainment as published at the time.—His employments. -Unpleasant position of France towards our Government.-Washington appointed commander of the provisional army.—Letter to him from the Grand Lodge of Maryland, with copy of Constitutions.-His reply.-Public mind excited by the writings of BARRUEL and ROBISON on the subject of Illuminism.—Attempts made to implicate Masonry with it,-Rev. Mr. SNYDER sends WASHINGTON "proofs of a conspiracy."-Copy of accompanying letter from Mr. SNYDER.-WASHINGTON'S reply.-Mr. SNYDER writes him a second letter.-His reply.-Contents of these letters considered.—Other clergymen seek to alarm the public in regard to Masonry.—Grand Lodge of Massachusetts address a letter to President ADAMS.—His reply.—Grand Lodges of Vermont and Maryland also write letters to Mr. Adams, to which he replies.—Extract from letter of Grand Lodge of Maryland to Mr. Adams.—Extract from his reply.—Rev. Mr. Morse qualifies his sermon when published.—France assumes a more pacific attitude. - Washington's last celebration of his birthday at Mount Vernon.-Marriage of his adopted daughter.-His birthday anniversaries became National holidays .- Also Masonic holidays .- Dr. Sea-BURY dedicates sermon to him .- Curious pamphlet by Rev. Mr. WEEMS dedicated to him.—Copy of Mr. WEEMS' letter to him, and his reply.



ASHINGTON left Philadelphia in a few days and returned to Mount Vernon, where he at once engaged in superintending the improvement of his estate, and arranging his domestic affairs, which had

been neglected during the eight years of his presidency. He had said in a letter to General Knox:

"The remainder of my life, which in the course of nature cannot be long, will be occupied in rural amusements; and though I shall seclude myself as much as possible from the noisy and bustling crowd, none would more than myself be regaled by the company of those I esteem at Mount Vernon—more than twenty miles from which, after I arrive there, it is not likely I shall ever be."

He had scarcely settled himself in his domestic enjoyments, when the voice of Masonry—ever grateful to his ear—reached him in an address from the Grand Lodge of Massachusetts, which bore date March 21, 1797, of which the following is a copy:

"The East, the West, and the South, of the Grand Lodge of Ancient Free and Accepted Masons, for the Commonwealth of Massachusetts, to their most worthy Brother George Washington.

"Wishing ever to be foremost in testimonials of respect and admiration of those virtues and services with which you have so long adorned and benefited our common country, and not the last nor least to regret the cessation of them in the public councils of the Union, your brethren of this Grand Lodge embrace the earliest opportunity of greeting you in the calm retirement you have contemplated to yourself.

"Though as citizens they lose you in the active labors of political life, they hope as Masons to find you in the pleasing sphere of fraternal engagement. From the cares of State, and the fatigues of public business, our institution opens a recess, affording all the relief of tranquillity, the harmony of peace, and the refreshment of pleasure. Of these may you partake in all their purity and satisfaction;

and we will assure ourselves that your attachment to this social plan will encrease; and that, under the auspices of your encouragement, assistance, and patronage, the Craft will attain its highest ornament, perfection, and praise. And it is our earnest prayer, that when your light shall be no more visible in this earthly Temple, you may be raised to the All Perfect Lodge above, be seated on the right of the Supreme Architect of the Universe, and receive the refreshment your labors have merited.

"In behalf of the Grand Lodge, we subscribe ourselves, with the highest esteem, your affectionate brethren,

- "PAUL REVERE, Grand Master.
- "ISAIAH THOMAS, Senior Grand Warden.
- "Joseph Laughton, Junior Grand Warden.
- "DANIEL OLIVER, Grand Secretary.

"Boston, March 21, 5797."

To this address Washington returned the following reply, which was communicated to the Grand Lodge on the 12th of the following June:

"To the Grand Lodge of Ancient Free and Accepted Masons in the Commonwealth of Massachusetts:

"Brothers—It was not until within these few days that I have been favored by the receipt of your affectionate address, dated in Boston, the 21st March.

"For the favorable sentiments you have been pleased to express on the occasion of my past services, and for the regrets with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgments and gratitude.

"No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, car equal the satisfaction I feel for the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

"In that retirement which declining years induces me to seek, and which repose, to a mind long employed in public concerns, rendered necessary, my wishes that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft.

"For the prayer you offer in my behalf, I entreat you to accept the thanks of a grateful heart, with assurances of fraternal regard, and my best wishes for the honor, happiness, and prosperity of all the members of the Grand Lodge of Massachusetts.

"Go. WASHINGTON."

Although this Masonic greeting from the Grand Lodge of Massachusetts antedates any other Masonic intercourse on record after his retirement from the presidency; yet before its reception by him, his own lodge at Alexandria also took measures to welcome his return. For this purpose they addressed him the following letter:

"ALEXANDRIA, March 28, 1797.

"Most Respected Brother—Brothers Ramsey and Mars-Teller wait upon you with a copy of an address which has been prepared by the unanimous desire of the Ancient York Masons of Lodge No. 22. It is their earnest request that you will partake of a dinner with them, and that you will please appoint the time most convenient for you to attend.

"I am, most beloved Brother,
"Your most obd't and humble serv't,

"JAMES GILLIS, M.

"GENERAL GEORGE WASHINGTON."

Washington accepted the invitation, and designated the following Saturday as the time when he would meet the brethren of his lodge. The following account of the addresses and ceremonies on the occasion is given in the "Freemasons' Magazine," published in London in June, 1797:

"United States of America, Alexandria, April 4, 1797.

"In consequence of an invitation from the Ancient York Masons of the Alexandria Lodge No. 22 to General George Washington, he joined the brethren on Saturday last, when the following address was delivered:

"'Most Respected Brother—The Ancient York Masons of Lodge No. 22 offer you their warmest congratulations, on your retirement from your useful labors. Under the Supreme Architect of the Universe, you have been the Master Workman in erecting the Temple of Liberty in the West, on the broad basis of equal rights. In your wise administration of the Government of the United States for the space of eight years, you have kept within the compass of our happy constitution, and acted upon the square with foreign

nations, and thereby preserved your country in peace, and promoted the prosperity and happiness of your fellow citizens. And now that you have returned from the labors of public life, to the refreshment of domestic tranquillity, they ardently pray that you may long enjoy all the happiness which the Terrestrial Lodge can afford, and finally be received to a Celestial Lodge, where love, peace, and harmony forever reign, and cherubim and seraphim shall hail you Brother!

"'By the unanimous desire of Lodge No. 22.

"'JAMES GILLIS, Master.

" GENERAL GEORGE WASHINGTON."

"To which the following reply was made:

"'Brothers of the Ancient York Masons No. 22—While my heart acknowledges with brotherly love your affectionate congratulations on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness. If it has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow-men, my exertions have been abundantly recompensed by the kind partiality with which they have been received. And the assurances you give me of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this Terrestrial Lodge.

"GO, WASHINGTON,

"After this the lodge went in procession from their room to Mr. Albert's tavern, where they partook of an elegant dinner prepared for the occasion, at which the utmost harmony prevailed. The following were the principal toasts:

- "1st. Prosperity to the Most Ancient and Honorable Craft.
- "2d. All those who live within the Compass and the Square.
- "3d. The Temple of Liberty—may its pillars be the poles, its canopy the heavens, and its votaries all mankind.
 - "4th. The virtuous nine.
 - "5th. The United States of America.
 - "6th. The Grand Master of Virginia.
 - "7th. All oppressed and distressed, wherever dispersed.
- "8th. Masons' wives, and Masons' bairns, and all who wish to lie in Masons' arms.
 - "9th. May brotherly love unite all nations.

(By Brother Washington.)

- "10th. The Lodge at Alexandria, and all Masons throughout the world.
 - "After which he retired.
- "11th. Our most respected Brother George Washington. Which was drunk with all Masonic honors."

These Masonic incidents in Washington's life occurred while he was busily preparing to rearrange the domestic concerns of his estate, which had been somewhat neglected during the presidency. In a letter to a friend he says:

"I find myself in the situation of a new beginner; for although I have not houses to build (except one which I must erect for the accommodation and security of my military, civil, and private papers, which are voluminous, and may be interesting), yet I have scarcely any thing else about me that does not require considerable repairs. In a word, I am already surrounded with joiners, masons, and painters; and such is my anxiety to get out of their hands, that I have scarcely a room to put a friend into or to sit in myself, without the music of hammers or the odoriferous smell of paint."

But Washington was not permitted to enjoy the quietness of Mount Vernon undisturbed by public cares. Before his administration had closed, the government of France assumed an unpleasant position towards our own, and the clouds of war were again gathering thick above our horizon, and threatening to burst upon our country with all their complicated gloom. So imminent had the danger become, that in 1798 a provisional army was ordered to be raised, and all eves in America were turned on Washington as its He received and reluctantly accepted commander. the appointment, and in the fall of that year again left his own quiet home and repaired to Philadelphia to arrange the details of a perfect military organization of the country for the anticipated contest. While he was engaged in these duties, he received from the Grand Lodge of the State of Maryland a copy of its Book of Constitutions, which had been published the previous year, accompanied by a letter from that Grand Lodge, to which he returned the following reply, dated November 8, 1798:

[&]quot;To the Right Worshipful Grand Lodge of Freemasons of the State of Maryland:

[&]quot;Brether and Brothers—Your obliging and affectionate letter, together with a copy of the 'Constitutions of Masonry.' has been put in my hands by your Grand Master, for which,

I pray you, to accept my best thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded on benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it. While I offer my grateful acknowledgments for your congratulations on my late appointment, and for the favorable sentiments you are pleased to express of my conduct, permit me to observe, that, at this important and critical moment, when high and repeated indignities have been offered to the Government of our country, and when the property of our citizens is plundered without a prospect of redress, I conceive it to be the indispensable duty of every American, let his station and circumstances in life be what they may, to come forward in support of the Government of his choice, and to give all the aid in his power towards maintaining that independence which we have so dearly pur chased; and, under this impression, I did not hesitate to lay aside all personal considerations and accept my appointment.

"I pray you to be assured that I receive with gratitude your kind wishes for my health and happiness, and reciprocate them with sincerity.

"I am, gentlemen and brothers, very respectfully, $\hbox{``Your most obed't serv't,}$

"Go, Washington."

"November 8, 1798."

The student of Masonic history will remember that this reply from Washington to the Grand Lodge of Maryland was written when our country was agitated with a threatened war with France; and that the intestine commotions that had distracted that republic. were ascribed to the influence of German and French "illuminism," which a BARRUEL and a Robison asserted had been planted and fostered there through the influence of Masonic lodges.

Barruel—who was a French Jesuit, used all his professional cunning to implicate Masonry in the excesses of the Jacobins of France—and Robison, who was a Scotchman of some literary notoriety, had each issued a work in which they they sought to demonstrate that Masonic lodges were all schools of illuminism, in which infidelity and red-republicanism were taught. These works had just made their appearance in this country, and the excesses of the French at home, and their hostile and insolent attitude to our Government, caused them to receive an attention and make an impression on the public mind which would have been impossible under other circumstances. It is worthy of note that the author of one of these productions was a Papist, and that of the other a Scotch Presbyterian.

Masonic lodges in this country had multiplied since the Revolution to an extent unknown before; their membership embraced men in all the honorable walks of life, and higher organizations and Masonic grades of office were being formed in many of the States. Robison had openly asserted that illuminism was a grade in Masonry, which had already been introduced in the United States; and public agitators in this country sought to identify the infidelity of Germany, and the excesses of France, with Masonry in America.

While the public mind was poisoned with these insinuations, and the country was threatened with an

invasion by France, Washington received from a clergyman, by the name of Snyder, who resided at Fredericktown, in Maryland, a copy of Mr. Robison's work, which had just been republished in America, entitled "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and Reading Societies." The book was also accompanied by the following letter to him from Mr. Snyder:

"SIR—You will, I hope, not think it presumption in a stranger, whose name, perhaps, never reached your ears, to address himself to you, the commanding general of a great nation. I am a German born, and liberally educated in the city of Heidelberg, in the Palatinate of the Rhine. I came to this country in 1776, and felt soon after my arrival a close attachment to the liberty for which these Confederated States then struggled. The same attachment still remains. not glowing, but burning in my breast. At the same time that I am exulting in the measures adopted by our Government. I feel myself elevated in the idea of my adopted country. I am attached, both from the best of education and mature inquiry and research, to the simple doctrines of Christianity, which I have the honor to teach in public; and I do heartily despise all the cavils of infidelity. Our present time is pregnant with the most shocking evils and calamities, which threaten ruin to our liberty and Government. Secretly the most secret plans are in agitation; plans calculated to ensnare the unwary, to attract the gay and irreligious, and to entice even the well-disposed to combine in the general machine for overturning all government and religion.

"It was some time since that a book fell into my hands, entitled 'Proofs of a Conspiracy, etc., by John Robison, which gives a full account of a Society of Freemasons, that distinguishes itself by the name of 'Illuminati,' whose plan is to overturn all government and all religion, even natural, and who endeavor to eradicate every idea of a Supreme Being, and distinguish man from beast by his shape only.

"A thought suggested itself to me that some of the lodges in the United States might have caught the infection, and might co-operate with the Illuminati, or the Jacobine clubs in France.

"FAUCHET is mentioned by Robison as a zealous member; and who can doubt Genet and Adet? Have not these their confidants in this country? They use the same expressions, and are generally men of no religion. Upon serious reflection I was led to think that it might be within your power to prevent the horrid plan from corrupting the brethren of the English lodges over which you preside. I send you the 'Proofs of a Conspiracy,' etc., which, I doubt not, will give you satisfaction, and afford you matter for a train of ideas that may operate to our national felicity. If, however, you have already perused the book, it will not, I trust, be disagreeable to you that I address you with this letter, and the book accompanying it. It proceeded from the sincerity of my heart, and my ardent wishes for the common good.

"May the Supreme Ruler of all things continue you long with us in these perilous times; may He endue you with strength and wisdom to save our country in the threatening storms and gathering clouds of factions and commotions; and after you have completed His work on this terrene spot, may He bring you to the full possession of the glorious

liberty of the children of GoD, is the hearty and most sincere wish of

"Your Excellency's

"Very humble and devoted servant,

"G. W. SNYDER.

"His Excellency General George Washington.

"FREDERICKTOWN, Maryland, August 22, 1798."

To this letter Washington replied as follows:

"Mount Vernon, 25th September, 1798.

"The Rev. Mr. Snyder: Sir—Many apologies are due to you for my not acknowledging the receipt of your obliging favor of the 22d ult., and not thanking you, at an earlier period, for the book you had the goodness to send me.

"I have heard much of the nefarious and dangerous plan and doctrines of the Illuminati, but never saw the book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter have prevented my reading the book hithertonamely, the multiplicity of matters which pressed upon me before, and the debilitated state in which I was left after a severe fever had been removed, and which allows me to add but little more than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years. I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati.

"With respect, I am, sir,

"Your obedient, humble servant,

"Go. Washington."

Mr. SNYDER wrote a second letter to Washington, in the following month, on the same subject; and for this we have also made strict search in the archives of the Federal State Department, where the Washington papers are deposited; but it is nowhere to be found. A copy of Washington's reply to this second letter, however, we are able to lay before our readers.

"Mount Vernon, 24th October, 1798.

"Reverend Sir—I have your favor of the 17th instant before me, and my only motive for troubling you with the receipt of the letter is to explain and correct a mistake which, I believe, the hurry in which I am obliged often to write letters has led you into.

"It was not my intention to doubt that the doctrines of the *Illuminati*, and the principles of *Jacobinism* had not spread in the United States. On the contrary, no one is more fully satisfied of this fact than I am.

"The idea I meant to convey was, that I did not believe that the lodges of Freemasons in this country had, as societies, endeavored to propagate the diabolical tenets of the former, or the pernicious principles of the latter, if they are susceptible of separation. That individuals of them may have done it, or that the founder, or instruments employed to found, the democratic societies in the United States may have had these objects, and actually had a separation of the people from their Government in view, is too evident to be questioned.

"My occupations are such that little leisure is allowed me to read newspapers or books of any kind. The reading of letters and preparing answers absorbs much of my time

"With respect, I remain, sir, etc.,

"Go. WASHINGTON"

The first letter of General Washington to Mr. Snyder has been often quoted, in some of its parts, to attempt to show that Washington disclaimed all connection with Masonry during his mature and latter years. His statement, that he presided over none of the English lodges of this country, nor had been in one more than once or twice in the last thirty years, is given as if the qualifying designation of English lodges was not there written and fully meant by him. It is well known, as any fact in history, that previous to the Revolution all regular lodges of Masons in this country derived their authority, either directly or indirectly, from one of the Grand Lodges of Great Britain, and Masonry in this country was known as English Masonry, in contradistinction to some of the existing systems of Continental Europe. When the independence of the United States was fully confirmed. Masonry, as an institution, conformed its organizations and government to the new existing political state of the country; and its lodges. with but few exceptions, relinquished all dependence on their English progenitor and head. lodges, therefore, in 1798, were as distinct from English lodges, as the independent States were from their former colonial dependence, except in a few instances, where individual lodges, like St. Andrew's in Boston, still continued their fealty to the foreign Grand Lodge, to which they owed their birth, and declined to acknowledge the supremacy or legitimacy of any independent American Grand Lodge. Some of these lodges thus continued until after the commencement of the present century.

There were also many lodges in America, while the

Provincial Grand Lodge system was in vogue here, which had their warrants from the Grand Lodges of England direct, and were never subject to the government of the American Provincial Grand Bodies; and there were other English Military Lodges in this country, both during the Revolution and previous to it, which had no connection with the Provincial Grand Lodges in America, except in owing a common allegiance to the English Grand Easts, from which they sprung. In which of these Washington may "once or twice" have been, we have no record to determine, while we have abundant records to show that he often met with his American brethren in their lodges, and was to the close of his life an affiliated member, and as such received Masonic burial at their hands.

Mr. SNYDER was not the only clergyman in America whose fears were aroused by the artful statements of Mr. Robison's book, for it pervaded to a great extent among the Scotch Presbyterians; and in New England many of all classes suffered themselves to be very much alarmed by its statements. Mr. Adams, as President of the United States, had recommended a national fast-day to be observed on the 9th of May, 1798; and on that occasion many clergymen introduced the subject of Illuminism into their discourses, and attempted to show from the writings of BARRUEL and Robison, that Masonry was an institution dangerous to civil and religious liberty. Much feeling was aroused in New England by these discourses, and the fears of many were excited that Masonry in this country was about to work the same evils here that had been falsely attributed to it in Europe.

To counteract this false impression on the public mind, the Grand Lodge of Massachusetts, at their session on the 11th of June of that year, addressed the following communication to John Adams, as President of the United States:

"Boston, June 11, 1798.

"To the President of the United States:

"Sir—Flattery and a discussion of political opinions are inconsistent with the principles of our Fraternity; but while we are bound to cultivate benevolence, and extend the arm of charity to our brethren of every clime, we feel the strongest obligations to support the civil authority which protects us. And when the illiberal attacks of a foreign enthusiast, aided by the unfounded prejudices of his followers, are tending to embarrass the public mind with respect to the real views of our society, we think it our duty to join in full concert with our fellow-citizens in expressing our gratitude to the Supreme Architect of the Universe, for endowing you with that wisdom, patriotism, firmness, and integrity which has characterized your public conduct.

"While the independence of our country, and the operation of just and equal laws, have contributed to enlarge the sphere of social happiness, we rejoice that our Masonic brethren throughout the United States have discovered by their conduct a zeal to promote the public welfare, and that many of them have been conspicuous for their talents and unwearied exertions. Among those, your venerable predecessor is the most illustrious example; and the memory of our beloved Warren, who from the chair of this Grand Lodge has often urged the members to the exercise of patriotism and philanthropy, and who sealed his principles

with his blood, shall ever animate us to a laudable imitation of his virtues.

"Sincerely we deprecate the calamities of war, and have fervently wished success to every endeavor for the preservation of peace. But, sir, if we disregard the blessings of liberty, we are unworthy to enjoy them. In vain have our statesmen labored in their public assemblies and by their midnight tapers; in vain have our mountains and valleys been stained with the blood of our heroes, if we want firmness to repel the assaults of every presumptive invader. And while, as citizens of a Free Republic, we engage our utmost exertions in the cause of our country, and offer our services to protect the fair inheritance of our ancestors, as Masons we will cultivate the precepts of our institution, and alleviate the miseries of all who by the fortunes of war, or the ordinary concerns of life, are the objects of our attention.

"Long may you continue a patron of the useful arts, and an ornament to the present generation; may you finish your public labors with an approving conscience, and be gathered to the sepulchres of your co-patriots with the benedictions of your countrymen; and finally, may you be admitted to that celestial temple, where all national distinctions are lost in undissembled friendship and universal peace.

"Josiah Bartlett, Grand Master.

"SAMUEL DUNN, D. G. Master.

"JOSEPH LAUGHTON, G. Wardens.

"Attest: Daniel Oliver, G. Secretary."

To this address, Mr. Adams sent the following courteous and respectful reply.

"Gentlemen—As I never had the honor to be one of your ancient fraternity, I feel myself under the greater obligations to you for your respectful and affectionate address. Many of my best friends have been Masons, and two of these, my professional patron, the learned Gridley, and my intimate friend, your immortal Warren, whose life and death are lessons of patriotism and philanthropy, were Grand Masters. Yet so it has happened, that I never had the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor, would have been sufficient to induce me to hold the Institution and Fraternity in esteem and honor, as favorable to the support of civil authority, if I had not known their love of the fine arts, their delight in hospitality, and devotion to humanity.

"Your indulgent opinion of my conduct, and your benevolent wish for the fortunate termination of my public labors, have my sincere thanks.

"The public engagement of your utmost exertions in the cause of your country, and the offer of your services to protect the fair inheritance of your ancestors, are proofs that you are not chargeable with those designs, the imputation of which, in other parts of the world, has embarrassed the public mind with respect to the real views of your society.

"John Adams.

"PHILADELPHIA, June 22, 1798."

Mr. Adams had, a few months previous, received a similar letter from the Grand Master of Maryland, in behalf of the Fraternity of that State, to which he also replied. From this letter and reply, we give the following extracts. Mr. Belton, the Grand Master, in his letter, bearing date Baltimore, July 12, 1798, said:

******* "Permit us to offer our most sincere congratulations on an occurrence the most interesting to Americans. We again behold our Washington!—the glory of his country—the boast, the honor of our Society and of mankind, relinquishing in old age the tranquil scene. Summoned by the voice of his country, we again behold the Hero and the Patriot, willing and forward to sacrifice his private ease for her safety! What heart can be so cold, what heart can so languidly move, as not to beat high and strong at the thought of being once more commanded by that highest ornament of the human character—our true, ever-beloved Brother George Washington! The name alone will form a sure defence."

To this sentiment Mr. Adams replied under date of July 18, 1798:

*** * * "With heartfelt satisfaction, I reciprocate your most sincere congratulations on an occasion the most interesting to Americans. No light or trivial cause would have given you the opportunity of beholding your Washington again relinquishing the tranquil scenes in delicious shades. To complete the character of French philosophy and French policy, at the end of the eighteenth century, it seemed to be necessary to combat this *Patriot* and *Hero*."

These addresses and replies show that Washington's connection with Masonry was as fully recognized at this period by all classes of American citizens as it was proudly claimed by his brethren, and that the misinterpretation of his views by its enemies had not then been attempted. Even the Rev. Jedediah Morse, who in his fast-day sermon at Boston, on the 9th of

May, had entered largely into the spirit of BARRUEL and ROBISON, when he permitted the sermon to appear in print a few months later, softened his accusations in a marginal note by saying:

"Judging from the characters in general who compose the Masonic Fraternity in America, at the head of which stands the immortal Washington, and particularly the characters of the Masons in New England, who, as a body, have ever shown themselves firm and decided supporters of civil and religious order, we may presume that this *leaven* has not found its way into our American lodges, especially in the Eastern States. If it has been introduced among us, it has probably been insinuated through different channels."

Thus was Washington's fame as a Mason publicly acknowledged and unimpeached, even by those of his contemporaries who assailed the integrity and objects of the institution.

The last year of Washington's life was spent in quietness at his home on the Potomac. His duties as lieutenant-general of the Provisional army did not call him into the field, for France assumed a more pacific attitude towards our Government, and he was spared the necessity of directing a bloody conflict with our former ally. The 22d of February, 1799, was a galaday at Mount Vernon. It was Washington's last celebration of his birthday; and on this occasion his adopted daughter, Nelly Custis, was given by him as the bride of his nephew, Lawrence Lewis. She was the daughter of his stepson, John Parke Custis, who died near Yorktown in 1781. His two youngest children, a son and a daughter, as before stated, had on

that occasion been adopted by Washington; and of these Nelly was his favorite, and the bridal flower that graced Mount Vernon on his last birthday.

While the States were English colonies, the king's birthday anniversaries were public holidays; and as such, the 4th of June was King George's day with the people: but after the close of the Revolution, the celebration of Washington's birthday took the place of that; and the 22d of February became a festival day in our country. It was thus observed in Alexandria as early as 1784; and the birth-night balls of February 22d have been successively continued there. We have also seen notices of it in Richmond as early as 1786, and in Philadelphia, 1790. It also became, during Washington's presidency, a Masonic festival. John's Lodge at Newark, New Jersey, kept it as such as early as 1792; and that venerable lodge has, from that time to the present, yearly convened on that day to commemorate the Masonic virtues of Washington. Little did those brethren, who first met to celebrate it as Masons, reflect how many millions in after-years would regard it as

"The gayest festival in all the year."

Even at the yearly festivals of more ancient origin to commemorate the two St. Johns, it had become the custom to remember Washington in one of the standing Masonic toasts at that day. He was also still remembered in published Masonic addresses dedicated to him. One of these, delivered before a special session of the Grand Lodge of Connecticut, at Norwich, on the 24th of June, 1795, by Dr. Samuel Seabury, the first conse-

crated Bishop in America, bore the following dedication by him to Washington:

"To the Most Worshipful George Washington, President of the United States of America, the following discourse is respectfully inscribed, by his affectionate brother, and most devoted servant,

"SAMUEL SEABURY."

It is a curious fact in the Masonic history of our country during Washington's lifetime, that most dedications of Masonic literature were made to him, while other publications also were in some instances thus dedicated. A curious semi-dedication of a quaint pamphlet, by the Rev. Mason L. Weems, an early biographer of Washington, published in 1799, was thus given, which we here reproduce as the last written correspondence with Washington in which Masonic allusions are made. The pamphlet was entitled,

"The Philanthropist, or *Political Peace-Maker* between all honest men of both parties. With the recommendation prefixed by George Washington in his own handwriting, by M. L. Weems, Lodge No. 50, Dumfries."

It was prefaced with the following letter to Wash-INGTON, and a *fac-simile* copy of his reply, which were as follows:

"To his Excellency George Washington, Esquire, Lieutenant-General of the Armies of the United States:

"Most honored General—Scarcely was I delivered of this young republican philanthropist before I began, according

to good Christian usage, to look about for a suitable godfather for it. My thoughts, presumptuously enough, I confess, instantly fixed upon you, for two reasons: First, I was desirous of paying to you (the first benefactor of my country) this little mite of grateful and affectionate respect; and secondly, because I well know there exists not, on this side of heaven, the man who will more cordially than General Washington approve of whatever tends to advance the harmony and happiness of Columbia.

"God, I pray him, grant! that you may long live to see us all catching from your fair example that reverence for the Eternal Being, that veneration for the laws, that infinite concern for the national Union, that unextinguishable love for our country, and that insuperable contempt of pleasures, of dangers, and of death itself, in its service and defence, which have raised you to immortality, and which alone can exalt us to be a great and happy Republic.

"On the square of Justice, and on the scale of Love, I remain, honored general, your very sincere friend, and Masonic brother,

"M. L. WEEMS."

Washington replied:

"Mount Vernon, 29th August, 1799.

"Rev'd Sir—I have been duly favored with your letter of the 20th instant, accompanying 'The Philanthropist.'

"For your politeness in sending the letter, I pray you to receive my best thanks. Much indeed it is to be wished that the sentiments contained in the Pamphlet, and the doctrines it endeavors to inculcate, were more prevalent. Happy would it be for this country at least, if they were so But while the passions of mankind are under so little restraint as they are among us, and while there are so many





"O !" I exclaimed aloud, "If this square could speak, what interesting scenes it might reveal."

motives and views to bring them into action, we may wish for, but never see the accomplishment of it.

"With respect,

"I am your most obed't humble servant,

"Go. WASHINGTON

"The Rev'd M. L. WEEMS."

CHAPTER X.

WASHINGTON'S last autumn.-His sickness.-Death.-Who present at the time.—Preparations for the funeral.—Ceremonies arranged by a committee of Lodge No. 22.-Emergent meeting of this lodge.-Meeting of Lodge No. 47 .- Other lodges in the district requested to attend the funeral.-Military of Alexandria invited to join as an escort.-Citizens assembled at the funeral.-Inscription on the coffin.-Masonic ceremonies at the house.-Vessel on the river furls its sails.-Formation of the procession.-Clergy present on the occasion.-Who of them were Masons.-Moving of the procession.—Arrival at the tomb.—Religious services.— Masonic ceremonies.—A salute fired.—Entombment concluded.—Lodge No. 22 meets on the following day .- Colonel Deneale elected its Master. -Its former Masters.-Dr. Dick's address.-Lodges go to the Presbyterian church to hear sermon by Rev. Mr. MAFFIT.-Lodges attend on two succeeding Sabbaths to hear sermons from various clergymen .-Celebration at Alexandria on the following 22d of February.-Masonic lodges attend in mourning.—Other attendance.—Ceremonies.—Extracts from Dr. Diox's address on the occasion .-- Prayers delivered on the occasion by Rev. Brothers Dr. Muir, Thomas Davis, and William Maffit.



ASHINGTON'S last summer and autumn were spent in arranging the minutest details of his domestic affairs and private business. Whether he had a premonition that it was his last year, no one can

determine; but like a wise man, he set his house in order. December came, and with its chilling breath and wintry mantle came also the messenger of death for Washington!

His sickness was sudden, snort, and painful. It

commenced on the evening of Thursday, the 12th of December, as a common cold, with soreness of the throat. Upon the succeeding day the inflammation there had increased, and in the night became alarm-He was urged to send to Alexandria for Dr. CRAIK, his family physician, but the night was stormy, and his humanity for his servant induced him to defer it until Saturday morning, using, in the mean time, all the usual domestic remedies in such cases. But these were of no avail, and his physicians came too late. was eleven o'clock on the forenoon of Saturday before Dr. Craik arrived, and the disease had made so alarming a progress, that two eminent consulting physicians, Dr. Dick, of Alexandria, and Dr. Brown, of Port Tobacco, were also sent for. But none of them could afford relief. The chilling hand of death was already upon him. Fully aware that his last mortal hour had come, he met it with a composure of mind that astonished those about him, saying to his physician, who assured him that he had not long to live: "It is well, doctor: I am not afraid to die." Then calmly crossing his arms upon his breast, he closed his eyes, and, with a few shortening breaths, expired without a struggle, between ten and eleven in the evening.

Mrs. Washington was sitting at the time at the foot of the bed, and as his spirit ebbed away, she buried her face in the enfolded curtains and silently prayed that it might peacefully pass. The stillness of the death-chamber was first broken by her words, as she raised her head and asked in a firm and collected, but mournful voice: "Is he gone?" Mr. Lear, who was standing by the bedside, by a motion of his hand,

silently signified that he was no more. "'Tis well,' said she in the same voice; "all is now over; I shall soon follow him; I have no more trials to pass through."

Few were present as witnesses of the scene. It was only the domestic circle of his own household, with, perhaps, a few family friends, and his attending physicians who were there. Of these, Dr. CRAIK, his life-long friend and family physician, and Dr. Dick, were Masons; the latter being at the time the Master of Wash-INGTON'S own lodge at Alexandria. What Masonic requests may have been made to them during his last hours we know not. But it is well known to every Mason, that the mystic rites of a Masonic burial are not performed, except at a brother's request while living, or by desire of his family after his death. It was believed at the time, by intelligent brethren, that Washington had signified that to be his wish; and the holy rites of the Christian Church of which he was a member, and the mystic rites of Masonry, were each performed in their beautiful simplicity at the tomb of this distinguished brother.

At midnight—the low twelve of Masonry—the body was taken from the chamber of death to a large drawing-room below, clothed in burial robes. The death dew had been wiped from its brow, and the pale taper at its head threw a flickering light on the marble features where death had set his signet. From midnight until morning there was stillness there. Words were spoken only in whispers, as if accents from human lips would fall discordant on the sleeper's ear. America, too, in that dread interval from midnight to

Sabbath morn, lay in slumber, unconscious of her loss. Morning came, and the hurrying footsteps of family friends, who hastened to Mount Vernon, were heard mingling with those that left to carry the tidings of a Nation's loss! My pen cannot describe what followed. A pencil painted it:

Washington in Glory;—America in Tears!

During the day a plain mahogany coffin was ordered from Alexandria, and mourning for the family, overseers, and domestics at Mount Vernon. The funeral was appointed for Wednesday, the 18th, at meridian; and the Rev. Mr. Davis, the Episcopal clergyman at Alexandria, was invited to perform the burial rites of that Church on the occasion. The selection was an appropriate one; for Mr. Davis was not only the rector of Washington's church, but he was also a member of the same Masonic lodge.

The funeral procession and burial ceremonies were arranged by a committee of Lodge No. 22, at Alexandria, consisting of Dr. ELISHA CULLEN DICK, its Master; Colonel George Deneale, its Senior Warden; and Colonels Charles Little and Charles Simms, who were members. On Monday, the 16th, an emergent meeting of this lodge was called, at which Dr. Dick, its Master, presided. Forty-one of its members were present, and two visiting brethren, one from Fredericksburg, where Washington was made a Mason, and the other from Philadelphia.

Dr. Dick addressed the brethren in a feeling manner on the event which had called them together. It was

their first recorded meeting on an occasion like this. They sat in sorrow there. The death-angel's alarm at their tiled door had found none to withstand his approach, or ask from whence he came, or what he came thither to do. With step unseen, and salutation strange to all, he had approached their midst, removed from before their altar a mystic taper, and taken it to the Grand Lodge above. To arrange for commemorating, in the burial of their departed Wash-Ington, the extinguishing of that light in their lodge, and their confident hope of finding it shining with brighter rays before the Grand Orient of the Holy One on High, they were now met.

There was also another Masonic lodge at that time in Alexandria, called Brooke Lodge No. 47, which was convened at the same hour. A committee from No. 22. consisting of Brothers Joseph Neale and Thomas Petrekin was appointed to confer with No. 47; and the joint committee of both lodges agreed upon the ceremonies as arranged by the former committee of Lodge No. 22. There were also two other lodges at that time in the Federal District, held under warrants from the grand Lodge of Maryland. These were Potomac Lodge No. 9, at Georgetown, and Federal Lodge No. 15, at Washington. A messenger was appointed by No. 22 to wait on these lodges on Tuesday, "and invite them to join the funeral procession at Mount Vernon on Wednesday at twelve o'clock, if fair, or on Thursday at the same hour." The deacons of the lodge were directed to have the Orders cleaned and prepared, and to furnish spermaceti candles for them. The secretary was also directed to have the case in

which the charter was kept repaired and gilded for the occasion. It was also arranged that the military companies of Alexandria should join in the procession as an escort and guard of honor. They were at that time under command of Colonel Deneale, the Senior Warden of Washington's lodge. These arrangements having been signified to the family, Mr. Lear, Washington's late private secretary, ordered, as was the custom at that day, provisions and other refreshments to be provided at Mount Vernon for the funeral assembly.

Upon the next day, Wednesday, December 18th, the citizens about Mount Vernon commenced assembling there at eleven o'clock, and the encoffined body of the illustrious dead was placed in the piazza of the grand old mansion, where, while living, he had been accustomed to walk and muse, or converse with visitors. On an ornament at the head of the coffin was inscribed, Surge ad Judicitum, and beneath it Gloria Deo; and upon a silver plate on the middle of the lid was inscribed,

GENERAL

GEORGE WASHINGTON

DEPARTED THIS LIFE ON THE 14TH DECEMBER,

1799, ÆT. 68.

The sun had passed its meridian height before the Fraternity and military escort arrived from Alexandria. The Masonic apron and two crossed swords were then placed upon the coffin, a few mystic words were spoken, and the brethren one by one filed by the noble form,

majestic even in death, and took a last sad look on one they had loved so wel'. Alas, the light of his eye and the breathing of his lips in language of fraternal greeting were lost to them forever on this side of the grave! Adown the shaded avenues that led from the mansion to the Potomac might then be seen a vessel at anchor, with its white sails furled, awaiting the procession's forming. The cavalry took its position in the van, and next came the infantry and guard, all with arms reversed. Behind them followed a small band of music with muffled drums; and next the clergy, two and two. They were four in number-viz., the Rev. Dr. Muir and the Rev. Messrs. Davis, Maffit, and Addison—the first three of whom were Masons and members of Lodge No. 22, at Alexandria. Then followed Washington's war-horse, led by two grooms dressed in black. It was riderless that day, but carried saddle, holsters, and pistols. Next was placed the body on its bier, covered with a dark pall. Six Masonic brethren attended it as pall-bearers. They were Colonels GILPIN, MARSTELLER, and LITTLE on the right, and Colonels SIMMS, RAMSEY, and PAYNE on the left, all members of Washington's own lodge. Each of them were on his left arm an ample badge of black crape, which may still be seen, together with the bier on which the body was borne, in the Museum at Alexandria. The relatives of the deceased and a few intimate family friends then followed as principal mourners. Then came the officers and members of his lodge and other Masonic brethren, all too as mourners.

The officers of the corporation of Alexandria then

took their places behind the Masonic Fraternity; citizens followed, preceded by the overseers of the Mount Vernon estate, and its domestics closed the procession.

It was between three and four o'clock before the procession moved. The booming cannon from the vessel on the river was the signal, and then with slow and measured steps that melted their souls in all the tenderness of woe, their way was taken to the family vault at the bottom of the lawn near the bank of the Potomac. The military escort there halted and formed The body, the clergy, the mourning reltheir lines. atives, and the Masonic brethren then passed between them, and approached the door of the tomb. There the encoffined Washington rested on his bier before them. Dr. Dick, the Master of the lodge, and the Rev. THOMAS DAVIS, rector of Christ Church, stood at its head, the mourning relatives at its foot, and the Fraternity in a circle around the tomb.

The Rev. Mr. Davis broke the silence by repeating from sacred writings, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." Then with bowed and reverent heads all listened to the voice of prayer; and as the holy words went on, as used in the beautiful and expressive burial-service of the Episcopal Church, their soothing spirit was echoed in the responses of the multitude around. Mr. Davis closed his burial-service with a short address. There was a pause;—and then the Master of the lodge performed the mystic funeral rites of Masonry, as the last service at the burial of Washington. The apron and the swords were removed

from the coffin, for their place was no longer there. It was ready for entombment. The brethren one by one cast upon it an evergreen sprig; and their hearts spoke the Mason's farewell as they bestowed their last mystic gift. There was a breathless silence there



MASONIC FUNERAL CEREMONIES.

during this scene. So still was all around in the gathered multitude of citizens, that they might almost have heard the echoes of the acacia as it fell with trem-

bling lightness upon the coffin-lid. The pall-bearers placed their precious burden in the tomb's cold embrace, earth was cast on the threshold, and the words were spoken: "Earth to earth—ashes to ashes—dust to dust!" and the entombment of Washington was finished. The mystic public burial honors of Masonry were given by each brother with lifted hands, saying in his heart, "Alas! my Brother! we have knelt with thee in prayer, we have pressed thee to our bosoms, we will meet thee in heaven!" The mystic chain was reunited in the circle there, the cannon on the vessel and on the banks above them fired their burial salute, and Mount Vernon's tomb was left in possession of its noblest sleeper. The sun was then setting, and the pall of night mantled the pathway of the Masonic brethren as they sadly returned to their homes.

Lodge No. 22, at Alexandria, had then left on its roll of membership sixty-nine Masons, sixty of whom were Master Masons, and nine Entered Apprentices. It met on the following day in regular communication, and elected Colonel George Deneale its Master. It had been presided over while under its Pennsylvania Warrant by three Masters—viz.: Robert Adam, Robert McCrea, and Dr. Dick. Under its Virginia Warrant it had also had the same number—George Washington, James Gillis, and Dr. Dick.

"Three there were, but one was not,— He lay where Cassia mark'd the spot."

It had been the custom of this lodge from its first organization to meet on the festivals of St. John the Evangelist in December and listen to charity sermons, collect contributions for the indigent, and partake of social refreshments. St. John's day in December, 1799, was duly observed, but all hilarity was dispensed with. It was made a mourning day for the loss of Washington. Dr. Dick installed Colonel Deneale as his successor in the chair; but before doing that duty, he addressed the lodge as its retiring Master. Having made the customary demands for charity, he closed by saying in a feeling manner:

"Whilst every recurrence of this festival demands that we distribute a portion of the comforts we possess among those of our more immediate neighbors who are unhappily destitute, it has also, hitherto, invited us to social and convivial enjoyment. After having fulfilled the primary duties of the day, it has been heretofore our custom to indulge in festive gayety; and, indeed, nothing can either so fully sanction such an indulgence, or capacitate the mind for a real and rational enjoyment of it, as the due observance of this preliminary injunction.

"But on the present occasion, my brethren, a cloud of sorrow surrounds our prospects. A recent and heavy calamity has obstructed every avenue to mirth. Our great and good Grand Master is no more! He who hath so often united in our annual celebrations is gone, to return not again. He whose presence was wont to inspire surrounding multitudes with reverence and admiration—he who was but lately the boast of his own country and the wonder of the world, now lies cold and prostrate in his tomb! Thus, my brethren, is lost from the treasury of the Universal Lodge its brightest jewel!

"Feeble is the language of eulogium when applied to a character of such uncommon worth. Statues of marble will

prove the love and gratitude of his survivors; but his own virtues and his services have already implanted a monument far more durable than these in the bosoms of his countrymen. May it be particularly nurtured by the Fraternity of Free and Accepted Masons to the end of time. So mote it be."

When this address and the ceremonies of instalment were concluded, the lodge, accompanied by Lodge No. 47, walked in procession to the Presbyterian Church, where a sermon was preached on the occasion by the Rev. Bro. Wm. Maffit, after which they returned to the lodge-room. On the two succeeding Sabbaths the Masonic brethren of Alexandria met in their lodges, clothed themselves in mourning, and repaired in procession to the Presbyterian Church, where sermons on the occasion of Washington's death were preached, on the first by the Rev. Bros. Thomas Davis and Dr. Muir, and on the second by the Rev. Mr. Tollison.

The funeral of Washington at Mount Vernon; and memorial ceremonies at Alexandria, had thus far been conducted by the Masonic Fraternity; but on the 22d of the following February, the citizens there assembled in all their various capacities; Masonic, military, civic, and religious bodies uniting in accordance with a recommendation of Congress, to honor the memory of him whom all had loved, and whose loss all mourned. Lodge No. 22 had, at its meeting on the 20th of this month,

"Resolved, That the members belonging to this lodge wear on the 22d instant, and for thirty days thereafter, a

white ribbon through two button-holes on the left side of their coats, and that the columns, orders, and deacon's staffs be shrouded with black; ***** and that the members of this lodge do assemble at our lodge-room precisely at ten o'clock on Saturday, the 22d instant, in order to evince the respect they owe to their late departed brother, General George Washington."

Colonel Deneale, the Master of Lodge No. 22, was selected by the citizens as the officer of the day for the anniversary, and his lodge joined with Brooke Lodge, and united with the military and various other bodies of citizens, and walked through several of the principal streets of Alexandria to the Presbyterian meeting-house, where Dr. Dick, late Master of Lodge No. 22, who had been appointed the orator for the occasion, delivered a feeling and eloquent address. We have already given his eulogium before his brethren in the lodge-room, at their first meeting after the funeral of Washington, and we here give an extract from his portraiture of him as a man on this public occasion—a day set apart for a united homage of all American citizens to his memory.

"Four millions of the human race—free in their thoughts and affections, unrestrained in their actions, widely dispersed over an extensive portion of the habitable globe—are seen devoted to a single purpose;—a people detached by local causes; actuated in common life by opposite views, or rivals in the pursuit of similar objects; jealous in all other matters of general concern, are offering the tribute of affection to the memory of their common friend. In vain shall we examine the records of antiquity for its parallel. Worth

so transcendent as to merit universal homage, with a correspondent desire to bestow it, mark an event in the history of our country that may be considered as a phenomenon in the annals of man.

"Modest and unassuming, yet dignified in his manners; accessible and communicative, yet superior to familiarity; he inspired and preserved the love and respect of all who knew him. For the promotion of all public and useful undertakings, he was singularly munificent. The indigent and distressed were at all times subjects of his sympathy and concern. His charity flowed in quiet, but constant streams from a fountain that was at no time suffered to sustain the smallest diminution. No pursuit or avocation, however momentous, was permitted to interrupt his systematic attention to the children of want. His anxious solicitude on this score is pathetically exemplified in a letter, written in 1775, at a time when the unorganized state of the army might have demanded his exclusive concern. dressing himself to the late Lund Washington, he writes: 'Let the hospitality of the house be kept with respect to the poor. Let no one go away hungry. If any of this kind of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness. I have no objection to your giving my money in charity, when you think it will be well bestowed. I mean, that it is my desire that it should be done. You are to consider that neither myself nor my wife are now in the way to do these good offices.'

"Such, my fellow-citizens, was the man whose memory we have assembled to honor. It has been your peculiar felicity often to have seen him on the footing of social intimacy. That the inhabitants of Alexandria held a distinguished place in his affection, you have had repeated testimony. You have seen his sensibility awakened on occa-

sions calculated to call forth a display of his partiality. The last time we met to offer our salutations and express our inviolable attachment to the venerable sage, on his retiring from the chief magistracy of the Union, you may remember that in telling you how peculiarly grateful were your expressions, the visible emotions of his great soul had almost deprived him of the power of utterance.

"But Heaven has reclaimed its treasure, and America has lost its first of patriots and best of men, its shield in war, in peace its brightest ornament; the avenger of its wrongs; the oracle of its wisdom, and the mirror of its perfection. His fair fame, secure in its immortality, shall shine through countless ages with undiminished lustre. It shall be the statesman's polar-star, the hero's destiny, the boast of age, the companion of maturity, and the goal of youth. It shall be the last national office of hoary dotage to teach the infant, that hangs on his trembling knee, to lisp the name of WASHINGTON!"

Masonic records state that prayers were also delivered on this occasion by the Rev. Bros. Dr. Muir, Thomas Davis, and Wm. Maffit, after which the brethren returned to their rooms, and the lodge was closed in harmony at three o'clock.

CHAPTER XI.

Rumor of Washington's death reaches Congress at Philadelphia.—Becomes certain .- Becomes known in all parts of the country .- General sorrow .-Societies of the Cincinnati and Masonic lodges deeply mourn his death .-Congress decrees a national mourning and funeral ceremonies at Philadelphia.-Masonic Fraternity invited to attend.-Grand Lodge of Pennsylvania convened on the occasion .- Grand Master's address .- Resolutions of the Grand Lodge.-It unites with its subordinates in the procession.-General Lee delivers the oration.—Grand Lodge of Pennsylvania meet on the following day.-Resolutions to wear mourning.-Sorrow lodge held by French Lodge in Philadelphia. - Oration before it by Simon Chau-DRON .- Oration published and sent to public officers and Mrs. Washing-TON .- Her acknowledgment of it by Mr. LEAR .- First news of Washing-Ton's death in New York .- Action of the Common Council .- The Grand Lodge of New York convened.-Its action and resolutions on the occasion.-Masonic Fraternity of New York join in the public funeral ceremonies.—Bible on which Washington's first oath as President was taken carried in the procession.—News of Washington's death reaches Boston. -Celebration of the "Landing of the Pilgrims" then being held.-Sensations produced.—Action of the Grand Lodge of Massachusetts.—Lodges unite with citizens in funeral ceremonies.—Grand Lodge of Massachusetts address a letter of condolence to Mrs. Washington, soliciting a lock of her husband's hair.-Her reply, granting the request.-Masonic celebration at Boston, February 11.—Ceremonies on that occasion.—Ceremonies by St. John's Lodge at Boston.-Masonic funeral ceremonies in New Hampshire.-In Vermont.-In Rhode Island.-In Connecticut.-Masonic Fraternity on all such occasions given a post of honor.—Funeral ceremonies in Fredericksburg, Va., by the lodge in which Washington had been made a Mason.—Address by Major Benjamin Day, Grand Master of Virginia, on that occasion .- Public ceremonials at Fredericksburg .- Inventory of Washington's personal estate shows various Masonic articles.-List and price of them as given.—Conclusion.



RUMOR of Washington's death reached Philadelphia, where Congress was sitting, on Wednesday, December 18th, the day of his funeral. The next day the sad news became painfully certain, and was formally announced by the President to Congress. It soon became known in all parts of the country, and produced more profound emotions of sorrow than had been felt by the American people for the loss of any citizen. The great heart of the nation swelled for a moment with grief, and then beat with rapid throbs of unwonted agony. The National Congress, State legislatures, municipal bodies, religious societies, civic and scientific associations, military organizations, and all classes of citizens felt and manifested a common bereavement.

But while these all combined to express their deep sense of the national affliction, two other associations, with which Washington had been intimately connected, joined in the common bewailment with deep expressions of fraternal grief. These were the societies of the Cincinnati and the Masonic Lodges of America. With the Cincinnati, WASHINGTON had held from its first organization the highest official membership, and they mourned their chief with processions, eulogies, and sable habiliments suited to the genius of that institution. The Masonic Fraternity, too, had long regarded him as the chief ornament of their society, and wherever funeral ceremonies were held, they joined their fellow-citizens, with their emblems draped in symbolic sorrow, and expressed a mournful remembrance of their loved and departed brother by many ancient and hallowed forms peculiar to their fraternity.

The genius of America lent its aid to express a nation's woe. The artisan gave his cunning skill, the artist all the rich hues of his pencil, the poet all the

inspiration of his pen, the orator all his melting pathos, and fancy wove its fairest garlands to express in every varied form one common sorrow; and eulogies and dirges, catafalcos and urns, gave expression to the grief of America at her first great national bereavement.

Congress designated the 26th of December as the day on which a national tribute should be paid by that body to the memory of Washington, and all other public bodies in and about Philadelphia were invited to join on the occasion. The Masonic Fraternity were assigned a distinguished place in the procession on that day, it being among the chief mourners. Major-General Henry Lee, who was the orator of the day, was himself a Mason and member of Hiram Lodge No. 59, at Westmoreland Court House, Virginia.

The invitation by Congress to the Masonic Fraternity to join in the funeral solemnities having been received by the Grand Master of Pennsylvania, he issued his orders on the 24th, convening his Grand Lodge at ten o'clock on the day appointed. That body accordingly met in extra Grand Communication on that day, and were thus addressed by their Grand Master Jonathan Bayard Smith:

"Right Worshipful Deputy Grand Master, Senior and Junior Grand Wardens, and Brethren. You have been called to hold this special convention in consequence of an invitation to join the representatives of a great and grateful people in a solemn act of duty. With respect to the unexpectedly early moment of executing this duty, we have been anticipated; but by the death of General George Washington, we have felt ourselves impelled, irresistibly impelled, to yield to the strongest emotion of the heart, and cordially

to join our fellow-citizens in public evidences of estimation and regret.

"The interesting event having been officially communicated to the public, I immediately directed that the sable emblements of our order should be borne in Grand Lodge by the members at our next communication, then to take place in a few days, wishing to give to ulterior orders on the occasion the force and the dignity of the spontaneous voice of the collected craft of Pennsylvania.

"While we respectfully leave to abler hands, to the ap pointed organ of the councils of the United States, to the common voice of his country and of mankind, and to succeeding ages, which will venerate his name as long as they shall experience the happy effects of his civic virtues and public services, duly to appreciate his worth, the Masons of Pennsylvania, impressed with their more immediate Masonic connections and character, may be allowed to deplore that their friend, their brother, their father is gone. Yes, my brethren, as such the Masons of Pennsylvania did long ago recognize him. It is now twenty-one years since they, by an unanimous suffrage, proposed him as Grand Master of Masons for the United States. They have on sundry occasions, and very lately, given attestations of unabated attachment to his person, and a high sense of his unremitting endeavors in promoting order, union, and brotherly affection among us, and in carrying forth the principles of the lodge into every walk of life. In our archives are found flattering evidences of his reciprocated esteem and approbation of our order, as relative more especially to those two chiefest concerns of man, religion and government. The public have seen him gracing and dignifying our processions by his attendance. We have been made the almoners and dispensers of his charitable beneficence.

brethren, this pleasing intercourse is suspended. Since our last communication, this our brother has been removed from a terrene to expand his ample mind in the boundless duties and enjoyments of a celestial lodge of that eternal temple (to use his own expression to our Grand Lodge), whose builder is the Great Architect of the Universe. The Old as well as the New World reveres his name. He was indeed an illustrious brother, citizen, and chief,—in peace and in war, in council and in action, pre-eminent. The Masons of Pennsylvania have exulted that the name of Washington stood enrolled on their list of brethren; and they will cherish the remembrance of his virtues and his services as a rich legacy for their emulous example. If devotion of time and talents to ameliorate the state of man be a virtue; if obeying the calls of his country in times of the greatest difficulty and danger, at every risk, be a Masonic duty; of that virtue may Masonry boast that this our Washington has exhibited an instance beyond former example brilliant, and for the exercise of this duty will our Washington ever stand conspicuous in the foremost rank. Is a love of order and sacred regard to the laws of the social compact characteristic of Masons? For his exemplary adherence to these Masonic virtues, through all the vicissitudes and variegated difficulties of a Revolutionary War, has our Washington received the plaudits of thirteen sovereign States.

"It now remains, my brethren, that in our several spheres we do likewise as our brother has done; that by showing respect to merit, it appear that we value it; that by cordial regret on the translation of virtue from among us, we evidence that we revere it; and while we drop our portion amid the universal effusion of sorrow on this mournful occasion, we anticipate for our lamented brother the applause of nations and the veneration of ages.

"I detain you no longer. The government of our country has this day honorably distinguished us as among the chief mourners of Washington,—its friend, its protector, and its ornament. The destined hour has come, and we move to the summons."

It was then

"Resolved, That this Grand Lodge are deeply and sincerely afflicted with the melancholy event which has occasioned this communication, and will immediately proceed to join in the honors about to be shown to the memory of our illustrious deceased brother."

The Grand Master then appointed Colonel I'Homas Proctor master of ceremonies for the day. The brethren then formed in due order in the Grand Lodge-room, and moving from thence joined the general procession, which proceeded to Zion Church, where religious services were performed by the Rev. Dr. White, and the oration was delivered by General Lee; after which they returned to the Grand Lodgeroom, and their labors for the day were closed.

Upon the following day the Grand Lodge again met, the Grand Master recalled their attention to the mournful occasion of the preceding day, and it was unanimously

"Resolved, That the room committee be directed to put the Grand Lodge-room in mourning, in such a manner as they shall conceive to be most suitable and proper to testify our fraternal attachment to our late Brother Washington, and the high veneration we entertain for his memory and virtues.

"Resolved, That as a further mark of our warm regard

for the memory of our deceased brother, and deep affliction for the loss we have sustained by his death, the members of the Grand Lodge wear black crape on their left arm, as recommended by the President and Congress to the citizens of the United States; and that the emblems on their aprons be covered with black for the term of six months, being until St. John's day next; and that the same be recommended to all the lodges under the jurisdiction of this Grand Lodge."

There existed in Philadelphia at that time, under a warrant from the Grand Lodge of Pennsylvania, a French Lodge of Ancient York Masons, known as "L'Aménité, No. 71." On the following week (January 1, 1800), a sorrow lodge was held by these brethren, which was attended by the officers of the Grand Lodge and a great number of the Fraternity in that city. After the conclusion of ceremonies peculiar to such a lodge, an oration was delivered by its orator, Simon CHAUDRON, in the French language, which was followed by an address in English by the Master, Joseph De LA Grange. This oration was published in both the French and English languages, and copies were sent to the President and Vice-president of the United States, to the governor of Pennsylvania, and to Mrs. Washington at Mount Vernon. They all acknowledged their receipt by letter; and Mrs. Washington's. by the hand of the private secretary of her late husband, was as follows:

"Mount Vernon, May 15, 1800.

"Sir-In compliance with Mrs. Washington's request, I have the honor to acknowledge the receipt of your letter to

her of the 15th of March, with three copies of the funeral oration which the French Lodge, L'Aménité, in Philadelphia, have consecrated to the memory of her husband.

"Impressed with a lively sense of this testimonial of respect and veneration paid to the memory of the partner of her heart, Mrs. Washington begs the lodge will be assured of her grateful acknowledgments; and you will be pleased to accept her best thanks for the obliging manner in which you have communicated their sympathy in her affliction and irreparable loss.

"I am, sir,
"Yery respectfully,
"Your obedient servant,
"Tobias Lear,
"Secretary to the late General Washington."

The news of Washington's death reached New York on Friday, December 20th. The Common Council on that day publicly announced it to the citizens, and signified to the different religious societies of the city their wish that their churches be draped in mourning, and their bells muffled and tolled every day from twelve till one o'clock until the 24th inclusive.

Upon Monday, the 23d, the Grand Lodge of New York was convened in an extra Grand Communication. General Jacob Morton, the Deputy Grand Master, presided on the occasion, and

"Announced that the reason for convening this extra meeting of the Grand Lodge was, the mournful intelligence of the death of their illustrious and much beloved Brother George Washington, late President of the United States, and commander-in-chief of the army; and urged with energy

and respectful expressions the duties which belong to every Mason on such a painful event, and the necessity of this Grand Lodge to take such steps as are proper and Masonic, to pay the tribute of respect due to a brother, who, being called to the Celestial Lodge above, lives in the heart of the virtuous and the wise.

"Whereupon the following was decreed: 'The Grand Lodge, with the deepest and sincerest sorrow, announces to the Lodges under its jurisdiction the death of their illustrious and much beloved Brother George Washington, late President of the United States, and commander-in-chief of its army. He closed his useful and honorable life at his seat at Mount Vernon on the night of the 14th instant, in the 68th year of his age.

"'When, in the dispensations of Providence, the great and the good, when those whom we love and revere sink into the silent tomb, the afflicted heart seeks its solace in rendering to their memories every honorable tribute which affectionate gratitude can devise. This is a feeling engrafted in our natures, as an incentive to honorable ambition; and the expression of those feelings is a duty which the customs of civil society have enjoined; but in decreeing a tribute of respect to our deceased brother on this occasion, there is naught we can devise which will fully evince our veneration of his virtues or our sorrow for his loss.

"'To decree honor to that illustrious name upon which glory hath already exhausted all her store; to render a tribute of affection to his memory who lived in the hearts of a grateful people, are duties which we feel we can never satisfactorily perform. That humble tribute which we are enabled to pay, we decree.

"'Resolved, Therefore, that all the lodges under our jurisdiction be clothed in mourning for the space of six months,

and that the brethren also wear mourning for the same space of time.

"'Resolved, That a committee be appointed to erect at the expense of this Grand Lodge a monumental memorial to the virtues of our illustrious brother, to be placed in the room occupied by the Grand Lodge for its sittings; and that the Right Worshipful Jacob Morton, Deputy Grand Master; the Right Worshipful Martin Hoffman, Senior Grand Warden; the Right Worshipful Abraham Skinner, Junior Grand Warden; the Right Worshipful Revier John Vanden Broeck, Grand Secretary; and the Worshipful Brethren Cadwalader D. Colden and Peter Irvin be a committee for that purpose.

"'Resolved, That the said committee have authority to meet and concur with such other committees of our fellowcitizens, as shall be appointed to devise some public testimonials of respect and veneration to the memory of our departed brother.

"'Resolved, That the Grand Secretary be directed to write circular letters to the different Grand Lodges in the United States, condoling with them on the loss which we have sustained in the death of our beloved brother, who was the chief ornament of his country, and the pride of our institution.

"'Resolved, That the Grand Secretary be directed to forward immediately a copy of these resolutions to the several lodges in this city."

In accordance with these resolutions, the Masonic Fraternity joined in the public proceedings held in the city of New York on the 31st of December, to express sorrow at the death of Washington. The place assigned them was among the chief mourners. The

Bible on which Washington had taken his first oath of office as President of the United States was borne before the Grand Master, and all the decorations they carried in the procession were mournfully impressive. They marched to St. Paul's Church, where an oration was delivered by Gouverneur Morris, accompanied by appropriate music.

The tidings of Washington's death reached Boston on the 23d of December, during a celebration held that day to commemorate the landing of the Pilgrims in 1620. In the morning a rumor came that Washington was dead! Before noon its truth was confirmed. Common festivals upon such intelligence would have been omitted. But the impressions arising from the celebration were thought not inconsistent with a due sensibility to the sad event which was announced. The usual expressions of gayety had no place, and the guests assembled together rather for condolence than festivity.

On the 28th of this month the following circular was issued by the Grand Master of Massachusetts to the Fraternity in that State:

"Grand Lodge of Massachusetts,
Boston, December 28, A.D. 1799.

[L. s.] "To testify their veneration of the exalted character and pre-eminent virtues, and their respect for the memory of their highly distinguished Brother George Washington, it is recommended to the brethren of the Fraternity of Free and Accepted Masons in the Commonwealth of Massachusetts to wear, for the term of six weeks, commencing on the 1st day of January, 1800, a black crape on

the left arm below the elbow, interwoven with a narrow ribbon running direct.

"By order of the Most Worshipful,

"SAMUEL DUNN, Esq.,

"DANIEL OLIVER, Grand Secretary."

Some of the lodges in and about Boston solemnized the event of Washington's death, either in their private meetings or by uniting with citizens in public ceremonies soon after this order was given; but the Grand Lodge of that jurisdiction took no steps towards a public testimonial of their respect for his memory until the 15th of the following month (January, 1800), when they resolved to pay funeral honors to his memory on the 22d of February. But finding that the authorities of the General and State governments had also designated that day for public ceremonies in honor of Washington, it was subsequently thought by the Grand Lodge, that distinct Masonic ceremonies were more appropriate for the Fraternity, and they changed the time of their own funeral ceremonies from the 22d to the 11th of February.

The Grand Lodge of Massachusetts had, however, previous to this, written a letter of condolence to Mrs. Washington, and solicited a lock of her deceased husband's hair. This she complied with, as the following correspondence shows:

"Boston, January 11, 1800.

"Madam—The Grand Lodge of the Commonwealth of Massachusetts have deeply participated in the general grief

of their fellow-citizens, on the melancholy occasion of the death of their beloved Washington.

"As Americans, they have lamented the loss of the chief who led their armies to victory, and their country to glory; but as Masons they have wept the dissolution of that endearing relation by which they were enabled to call him their friend and their brother. They presume not to offer you those consolations which might alleviate the weight of common sorrows, for they are themselves inconsolable. The object of this address is not to interrupt the sacred offices of grief like yours; but whilst they are mingling tears with each other on the common calamity, to condole with you on the irreparable misfortune which you have individually experienced.

"To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order, that a Golden Urn be prepared as a deposit for a lock of hair, an invaluable relique of the Hero and the Patriot whom their wishes would immortalize; and that it be preserved with the jewels and regalia of the society.

"Should this favor be granted, madam, it will be cherished as the most precious jewel in the cabinet of the lodge, as the memory of his virtues will forever be in the hearts of its members. We have the honor to be, with the highest respect, your most obedient servants,

"JOHN WARREN,

"PAUL REVERE,

"JOSIAH BARTLETT.

"Mrs. Martha Washington."

To this request Mrs. Washington replied through Mr. Lear, inclosing a lock of Washington's hair, which was duly received.

"Mount Vernon, January 27, 1800.

"Gentlemen—Mrs. Washington has received, with sensibility, your letter of the 11th instant, inclosing a vote of the Grand Lodge of Massachusetts, requesting a lock of her deceased husband's hair, to be preserved in a Golden Urn, with the jewels and regalia of the Grand Lodge.

"In complying with this request by sending the lock of hair which you will find inclosed, Mrs. Washington begs me to assure you that she views with gratitude the tributes of respect and affection paid to the memory of her dear deceased husband; and receives with a feeling heart the expressions of sympathy contained in your letter.

"With great respect and esteem, I have the honor to be,

gentlemen, your most obedient servant,

"TOBIAS LEAR.

"JOHN WARREN,
"PAUL REVERE,
"JOSIAH BARTLETT,
"A grand Masters."

Agreeably to previous notice, upon the 11th of February, the Grand Lodge performed Masonic funeral ceremonies in honor of their illustrious brother. At eight o'clock in the morning the bells commenced tolling, and at eleven a grand procession, composed of upwards of sixteen hundred brethren, was formed at the Old State House, and moved in Masonic order. Each brother bore a sprig of acacia, and the Golden Urn that contained the lock of Washington's hair was borne by six distinguished brethren. Many appropriate devices and emblems decorated the procession, and it was probably the most imposing one the Fraternity had ever formed in America. It passed through

several of the principal streets of Boston to the Old South Meeting House, where public solemnities were performed, with prayers, odes, dirges, and a eulogy by Dr. Timothy Bigelow. From the Old South Church the procession then moved to the Stone Chapel, where a funeral service was performed by the Rev. Brother Bentley, Grand Chaplain, assisted by the Rev. Brother Dr. Walter. Flowers were then strewn, the acacia deposited, and the brethren returned to the Old State House, where the procession had formed, and there separated. The Golden Urn, with its precious treasure was deposited in the archives of the Grand Lodge, where it has singe remained.

St. John's Lodge, at Boston, the oldest Masonic daughter of England on this continent, held in its hall, one week previous to the above Grand Lodge proceedings, private funeral solemnities, at which a eulogy was delivered by Bro. George Blake. At a meeting of that lodge, held on the 26th of March, it was voted that a copy of that eulogy, handsomely bound, together with a Golden Medal, be transmitted to the Grand Lodge of England, accompanied with an address; and a committee was appointed to form the address and transmit these memorials to their mother Grand Lodge; but we have failed to find the evidence that it was carried into effect.

In New Hampshire, Masonic funeral honors to Washington were shown by most of the lodges in that State, by joining with the citizens at large, in testifying grief for his loss and respect for his memory. The New Hampshire Gazette of January 8, 1800, contains the following paragraph:

"The Grand Lodge of New Hampshire are unanimous in opinion, that to mourn with our fellow-citizens at large, would be more respectable to our late illustrious brother, and more honorable, than particular society lodges of mourning. The loss is deep and universal; so ought to be our testimonials of respect decent and uniform throughout the United States. But in our lodges will be the seat of sorrow."

NATHANIEL ADAMS was at that time the Grand Master of Masons in New Hampshire, and in his "Annals of Portsmouth" he says:

"1799.—Tuesday, the 31st day of December, was set apart to commemorate the death of the illustrious Washington, who departed this life on the 14th of this month. At an early hour all public offices, stores, and shops were closed. Business and pleasure were suspended. At eleven o'clock a procession moved from the Assembly-room to St. John's Church, in the following order:

"The companies of Artillery, Light Infantry, and Governor Gilman's Blues, with muffled drums, music in crape, arms reversed, side-arms with black bows; martial music playing the Dead March in Saul; the Grand Lodge of New Hampshire, accompanied by St. John's Lodge, and many visiting brethren in the habiliments of their order; the orator and rector of St. John's Church; United States military officers; commissioned officers of the militia; selectmen; clergy; citizens and strangers two and two.

"When the procession reached the church, a solemn piece of music was performed on the organ. Rev. Mr. WILLARD read the service of the church, and Jonathan Mewell, Esq., pronounced an eulogy on the sorrowful occasion. A vast concourse of people attended, and almost every individual

of respectability wore a crape as a badge of mourning, and all the shipping in the harbor hoisted their flags half-mast high."

Although the ceremonies on this occasion were not designed as Masonic, yet the ode which was sung was strictly so. It was composed by the Rev. Brother George Richards; and so highly did the brethren of St. John's Lodge appreciate it, that, at their next meeting, they voted that it be sung each lodge-night for the three following months, and that all other songs be excluded during that time.

The news of the death of Washington reached Bennington, Vermont, on the 25th of December. The court of the county was there in session, and upon the sad event being therein announced, it was adjourned for the day, and in the evening a large meeting was held, at which Isaac Tichneor, the governor of the State, presided; and it was determined that a public demonstration of sorrow should be made by a procession and suitable discourses on Friday the 27th.

At two o'clock on that day, a large number of citizens convened at the courthouse, and a procession was formed, in which the Masonic Fraternity occupied a conspicuous place. With muffled drums and music playing a solemn dirge, the procession moved to the church, where the Rev. Mr. Swift delivered a discourse to the general audience, after which, Anthony Haswell delivered an oration in behalf of the Masonic brethren. The ceremonies at the church were closed by an ode prepared by Brother Haswell for the occasion. The procession then returned to the courthouse,

where the Fraternity partook of a repast prepared for them. By recommendation of the Grand Master of Vermont, the brethren there were a badge of mourning for Washington six months.

In Rhode Island, also, the principal demonstrations of sorrow for the death of Washington, were in conjunction with the public ceremonies of all classes of citizens in that State. As soon as his death became known, the Grand Master of Masons in that jurisdiction issued the following order:

"By order of the Most Worshipful Peleg Clark, Grand Master of the State of Rhode Island.

"All brethren under the jurisdiction of this Grand Lodge, are required to wear a black scarf on the left arm for nine days, as a token of regard for the loss of our late illustrious Brother George Washington.

"By order,

"John Handy, G. Secretary.

"Newport, December 23, 1795."

The records of the subordinate lodges, both in Rhode Island and Connecticut, show that a general mourning was adopted on the sad event; and that in all the numerous public processions and ceremonies, the Fraternity were assigned a post of dignity, in consideration of the well-known connection Washington had with their Society. It is impossible in this sketch to give even a synopsis of the rich treasures such records in the various States contain, relating to funeral ceremonies on that occasion. They are worthy of a volume. From our portfolio of these rich memorials of merited regard, we will select but one other. It is the mourn-

ing of the brethren at Fredericksburg, where Wash-INGTON had been made a Mason nearly fifty years before. Youthful craftsmen had in those long years taken the places of most of the ancient brethren of that lodge; but there were some who still remembered, how, when youth and manhood were mingling their lines upon his brow, he sought their altar and bound himself to them in vows of brotherhood. These unbroken vows had been kept in their memory. was now sadness in their hearts when they were summoned by their Master to meet and commemorate his loss. It was the second Sabbath after his death, and amidst the tolling of bells, which had commenced at sunrise, they met in their lodge-room at ten o'clock. The Grand Master of Virginia, Major BENJAMIN DAY, was with them, and having taken the chair in the East, he thus addressed the lodge:

"We are now, brethren, to pay the last tribute of affection and respect to the eminent virtues and exemplary conduct that adorned the character of our worthy deceased Brother, George Washington. He was early initiated in this venerable lodge, as I am respectably informed, in the mysteries of our ancient and honorable profession; and having held it in the highest and most just veneration, the fraternal attention we now show to his memory is the more incumbent on us. He is gone forever from our view; but gone to the realms of celestial bliss, where the shafts of malice and detraction cannot penetrate, where all sublunary distinctions cease, and merit is rewarded by the scale of unerring justice. While the tear of sympathy is excited for a loss so generally and deservedly lamented, let us recollect that posterity will not less justly appreciate the talents

and virtues he possessed. As a man, he was frail; and it would be a compliment to which human nature cannot aspire to suppose him free from peculiarities, or exempt from error. But let those that best know him determine the measure to which they extend. In the offices of private life, he was most endeared to those who were most in his familiarity and intimacy. In the various important appointments of public confidence, let not the sin of ingratitude sully the historic page, by denying him the incense of public applause. Abler panegyrists will attend at the sacred altar, and do that justice to his memory to which his merits entitle him; while attendant angels await his immortal spirit in the mansions of eternal peace.

"Suffer me, brethren, on this solemn occasion, to remind you of the instability of all human concerns, and the uncertainty of our continuance in this transitory state of our existence. Let the example of our worthy deceased brother, and the amiable precepts of our institution, guide us in our conduct to each other; and the sacred volume, always open for our instruction in our duty to the inconceivably great, omnipotent, and merciful Architect of the Universe! That when it shall please Him to relieve us from the cares and solicitude of this probationary state, we may not be dismayed, but with a well-grounded hope, familiarized to the expectation of a change, the awful, yet the inevitable lot of mortality, and the entrance into a lodge of perfect harmony and eternal happines."

The lodge then formed a procession, and moved from their hall, preceded by music praying a solemn dirge, to the public parade-ground, where they were received by the military with reversed arms, who escorted them to the church, where a discourse was delivered by the Rev. Mr. Stephenson, from the words: "And the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead." The solemnities of the day were concluded by the military firing sixteen minute-guns as the brethren returned to their lodge-room.

The official inventory of Washington's estate after his death was duly entered in the records of Fairfax County, and from it we are able to show that he treasured in his cabinet and in his library, to the close of his life, the Masonic souvenirs he had at various times received from his brethren, thus verifying also our records and traditions of his reception of them. The statements which we have given in the foregoing sketch, embrace his reception of Masonic regalia from Messrs. Watson & Cassoul; a box containing a Masonic apron and sash from LA FAYETTE; the Pennsylvania Ahiman Rezon from the Grand Lodge of Pennsylvania; the Book of Constitutions of the Grand Lodge of Massachusetts, from that Grand Lodge; "Proofs of a Conspiracy," from the Rev. Mr. SNYDER; and an Ahiman Rezon, or Book of Constitutions, from the Grand Lodge of Maryland. All of the above books we find inventoried by the appraisers of his personal estate, as follows: The Pennsylvania Ahiman Rezon, one dollar; the Massachusetts Grand Lodge Constitution, one dollar; "Proofs of a Conspiracy," one dollar and fifty cents; Maryland Ahiman Rezon, one dollar and fifty cents. We also find in the same inventory, a volume of Masonic Sermons, fifty cents. The same list also contains a "Japan box containing a Mason's apron," inventoried at fifty dollars; and a "Piece of

oil-cloth containing Orders of Masonry," fifty dollars. The first of these was probably the box and apron sent by La Fayette,—the term Japan referring to the fine exterior polish of the box. The last was doubtless what is called the Mason's carpet or floor-cloth. We have never met with any other mention of this last Masonic relic of Washington's, except in this official inventory, and are at loss to know when it came into his possession, and what finally became of it. So interesting and valuable a relic of Washington should not be lost; and we here request that if its history or existence be known, it be communicated to the Fraternity of which our illustrious brother was the pride and ornament.

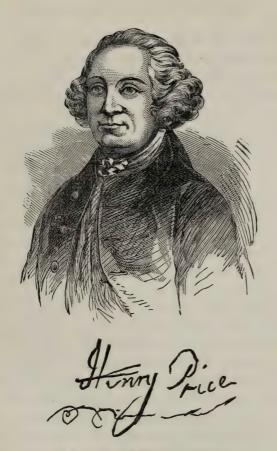
Reader, we have sketched for you Washington as a Mason. Learn from it, that—

"Ere mature manhood marked his youthful brow
He sought our altar and he made his vow—
Upon our tesselated floor he trod,
Bended his knees, and placed his trust in God!
Through all his great and glorious life he stood
A true, warm brother, foremost e'er in good;
And when he died, amid a nation's gloom,
His mourning brethren bore him to the tomb!

PART II.

WASHINGTON'S MASONIC COMPEERS.





MAJOR HENRY PRICE.

FIRST GRAND MASTER IN NEW ENGLAND.

THE introduction of Freemasonry into America has neither written nor traditionary date. From a period extending so far back into the gray ages of antiquity that it antedates the twilight of written history, its

mystic rites are said to have been practised in the eastern world; and when the first explorers of the western continent formed their infant settlements here, they may have brought with them some knowledge of its mysteries.

For more than a century after the English commenced their settlements in America, Masonic lodges were held in all countries without any written warrants, but by the inherent right of Masons, sanctioned by immemorial usage. Such lodges kept no written records of their proceedings, and American history is silent on the subject of Freemasonry until about the commencement of the third decade of the last century. At that time the Masonic chronicles of England state, that a deputation was granted to DANIEL COXE, constituting him Provincial Grand Master of New Jersey. A copy of this deputation, recently obtained by the Grand Lodge of New Jersey from the Grand Lodge at London, shows, that it constituted Daniel Coxe. Provincial Grand Master of the provinces of New York. New Jersey, and Pennsylvania. This deputation was granted by the Duke of Norfolk, Grand Master of Masons in England, and bore date the 5th day of June, 1730. From the same source we also learn, that DANIEL Coxe was present at the meeting of the Grand Lodge in London on the 29th of the following January, where his health was proposed and drank as "Provincial Grand Master of North America." Of his personal history, we only know that he was the son of Dr. DANIEL COXE, of England, who was physician to the queen of Charles the Second, and to Queen Anne, and who held extensive proprietary claims to lands in New

Jersey and other American colonies; and that he was his father's agent and representative in this country. His residence is believed to have been in Burlington. New Jersey. He was for many years a member of the council of that province under Lord Cornbury, and the speaker of the House of Assembly during a part of the administration of Governor Hunter. He was also, it is historically stated, for a time, deputy governor of Western New Jersey. He represented his father's claims to an extensive tract of country lying on the Gulf of Mexico, which he made some attempts to colonize. In furtherance of this object, he wrote a dissertation on this territory, entitled, "A Description of the English Province of Carolana, by the Spaniards called Florida, and by the French, La Louisaine." This, we believe, was first published in England in 1741, although some authorities state it was published in 1722. Two existing proprietary claims to this territory were possessed by his father, the first of Spanish, and the second of English origin. It was Mr. Coxe's desire to hold and settle it as an English province; and he accordingly, in the preface to his pamphlet, proposed a colonial alliance of all the English settlements as a defence against the Indians, and also the French and Spanish colonies in the vicinity. The terms of this proposition for an English colonial union in America. we believe, antedate any such ideas by others; and we cannot forbear to insert them here as curious in the civil history of our country, being published prior to the Union recommended by Dr. Franklin at the Colonial Congress in Albany in 1754. Mr. Coxe's proposition was--

"That all the colonies appertaining to the crown of Great Britain, on the northern continent of America, be united under a legal, regular, and firm establishment; over which a lieutenant or supreme governor may be constituted and appointed to preside on the spot, to whom the governors of each colony shall be subordinate." "It is further humbly proposed," he continued, "that two deputies shall be annually elected by the Council and Assembly of each province, who are to be in the nature of a great council, or general convention of the estates of the colonies; and by the order, consent, or approbation of the lieutenant or governorgeneral, shall meet together, consult and advise for the good of the whole, settle and appoint particular quotas or proportions of money, men, provisions, etc., that each respective government is to raise for their mutual defence and safety, as well as, if necessary, for offence and invasion of their enemies; in all which cases the governor-general or lieutenant is to have a negative, but not to enact any thing without their concurrence, or that of a majority of them."

May not this proposition of our Masonic brother and first American Grand Master, have been the germ of thought from which sprung our present form of civil government? Mr. Coxe, we believe, died at Burlington, New Jersey, and was there buried; for there is said to exist in the east transept of the old Episcopal Church there, a marble slab bearing this inscription:

"DANIEL COXE,
DIED, APRIL 25, 1739.

ETAT 65."

To this digression from the Masonic design of our

sketch, we will only add, that so little has been left on record of the Masonic history of Daniel Coxe, that even his Grand Mastership has been deemed a myth. His name stands in the annals of American Masonry, like the morning-star at dawn rising above the mountain's misty top, and then fading from our vision in the sunlight of the bright skies that followed.

In 1733, three years later, the written records of Freemasonry in America commence. Upon the 30th of April of that year, a deputation was granted by Lord Montacute, Grand Master of the Grand Lodge of England, to Henry Price, the subject of this sketch, "in behalf of himself and several other brethren" then residing in New England, appointing him "Provincial Grand Master of New England aforesaid, and dominions and territories thereunto belonging." From the powers contained in this deputation sprang the first existing lodges in this country, and Henry Price is regarded as the father of American lodges of Freemasons.

The deputations or commissions to Daniel Coxe in 1730, and Henry Price in 1733, were in form and verbiage nearly the same; but they differed somewhat in powers conferred. That to Mr. Coxe confined his powers to the provinces of New York, New Jersey, and Pennsylvania; while that to Mr. Price, gave him Masonic authority in New England, and "dominions and territories thereunto belonging." That to Mr. Coxe also continued his powers for two years from the following feast of St. John the Baptist; "after which time," it continues, "it is our will and pleasure, and we do hereby ordain, that the brethren who do now

reside, or who may hereafter reside, in all or any of the said provinces, shall, and they are hereby empowered every other year, on the feast of St. John the Baptist, to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens." That of Mr. Price was unlimited in time, and revokable at the pleasure of the authority that issued it. We have no Masonic lodge records in this country previous to 1733; but it is a curious fact, that newspapers printed in Philadelphia as early as 1732, state the existence of a Masonic lodge in that city at that date, and that WIL-LIAM ALLEN, then recorder of the city (and afterwards chief-justice of the province), was, on St. John the Baptist's day of 1732, elected Grand Master in Philadelphia. Were the brethren in that city at that time holding lodges under authority from DANIEL COXE, or by the old immemorial right and usage of Masons? interesting point in our Masonic history, but one which we are not called upon to consider further in this sketch. Our task is to give a brief memoir of the Masonic history of Henry Price, and even this would embrace more of the history of the early progress of Masonry in this country than our limits admit.

History has recorded but little of his life, except what is found on its Masonic pages. He was a native of England, and was born in London about the year 1697. He came to America about 1723, and settled in Boston, where he commenced business as a merchant tailor. He was then about twenty-six years of age, and had doubtless been made a Mason in London, in one of the four old lodges of that city. It was

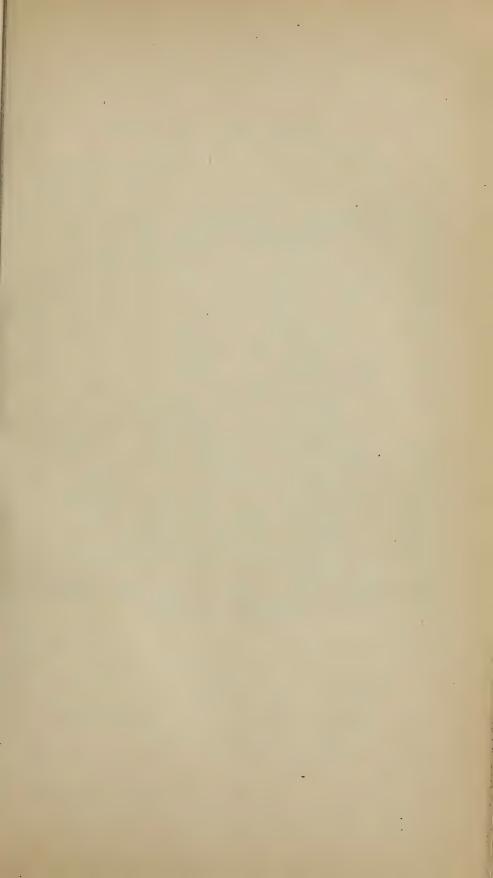
about ten years, therefore, from the time he came to America, before he received the deputation granted him by Lord Montacute to assemble the brethren of the Masonic Fraternity and constitute lodges in New England.

At that time, nearly three months were required to transmit documents from London to Boston, and the promptness with which he entered on his new duties is seen from the record, that on the 30th of July, 1733, just three months from the date of his commission, he assembled the brethren then residing in Boston, at the "Bunch of Grapes Tavern," and causing his deputation to be read, he appointed Andrew Belcher his Deputy Grand Master, and Thomas Kennelly and John Quann his Grand Wardens. have few written records from which to give the social position of the members of this Grand Lodge. Mr. Price, its Grand Master, was the same year appointed "cornet in the governor's troop of guards, with the rank of major." He was also at one time paymaster in Queen Anne's regiment. Jonathan Belcher was the governor of Massachusetts, and Andrew Bel-CHER, the Deputy Grand Master, was his son.

The same day that Mr. PRICE organized his Grand Lodge, he received a petition from eighteen Masons in Boston, in behalf of themselves and "other brethren," asking to be established as a regular lodge. They had probably often convened and worked as Masons in that city before, without any authority except the ancient immemorial right which the Craft had formerly exercised, of meeting when and where circumstances permitted or required, and choosing the most experienced

one present as Master, form for the occasion a lodge. In such assemblages of the Craft, temporarily convened, with little ritualistic labor, but with simple forms, it is probable most of the old Masons in America had been admitted to the knowledge of our mystic rites. But having now an opportunity to conform to the newly established custom in England of working under the sanction of a Grand Lodge, composed of a Grand Master and other officers, and representatives of all the brethren in the jurisdiction, they seem at once to have availed themselves of the privilege. Their petition was accordingly granted, and they were formed and constituted by Mr. PRICE a regular lodge the same evening, their officers being installed by him in person. This lodge was denominated "First Lodge" in Boston until 1783, when it took the name of St. John's Lodge, by which it has since been known. As it was constituted by Grand Master Price in person, it was not at that day thought necessary that it should have a written warrant, his own act of personally constituting it, being at that time a sufficient authority for perpetuating itself as a legal lodge.

Early in the following year, Major Price granted warrants to brethren in Philadelphia and in Portsmouth, New Hampshire, to hold lodges in those places, and for this purpose written instruments of authority were first used by him in America. He also received an extension of his authority in 1734 from the Grand Master of England, giving him jurisdiction over all North America. Under it he granted a warrant, on the 27th of December, 1735, for a lodge at Charleston,





TEMPLE AT CINCINNATI, OHIO.

South Carolina. It is probable that some, if not all these warrants, were to confirm and bring under regular Masonic government, bodies of Masons that had previously met and worked as lodges in their several localities.

Major Price was superseded as Provincial Grand Master, in 1737, by a like commission granted by the Grand Master of England to Robert Tomlinson. Mr. Tomlinson held the office for seven years, and was succeeded by Thomas Oxnard, who held it about ten years, and died with his commission unrevoked. Upon the death of Mr. Oxnard, Major Price, as the oldest Provincial Past Grand Master in America, was called to the vacant Grand East until a new appointment could be made by the Grand Master of England. He therefore held the office at this time, by virtue of his priority in that position, from the 26th of June, 1754, until October 1, 1755, when JEREMY GRIDLEY was duly commissioned and installed. Mr. GRIDLEY continued as Provincial Grand Master until his death in September, 1767, when Major Price again resumed the office until the 25th of November, 1768, when John Rowe was regularly appointed to it by the Grand Master of England.

Such is a brief sketch of the connection Major Price had with American Masonry as Provincial Grand Master. But his Masonic labors were not confined to his duties in his Grand Lodge. By an early regulation of the mother Grand Lodge in England, Apprentices could be made Fellow-crafts and Master Masons only in the Grand Lodge, unless by special dispensation from the Grand Master. This rule was soon

afterwards relaxed, and "Master's Lodges" were instituted to confer the second and third degrees on candidates who had received the first in regular lodges of the Craft.

About the year 1738 a "Master's Lodge" was instituted in Boston, which met monthly. Major Price was its first Master, and he occupied this position and performed its labors until 1744, when he resigned the office. During this period the record shows that he was absent but one evening; and after he resigned the chair, he was generally present at the meetings of the lodge, and frequently officiated as master pro tem., until 1749, when he again held it one term by election. He frequently performed the duties of the minor offices of the lodge, and was ever an active member. He was also a member of the "First Lodge," and gave it his active support.

Major Price had been successful in his mercantile business in Boston, and was able to support a country-seat a few miles from the city. The records of the Grand Lodge of Massachusetts show, that in April 1751, that Grand Body resolved to celebrate the coming St. John's Day at "Brother Price's house" in Menotomy (West Cambridge); but when the day arrived, the record further shows, that his house "being encumbered by sickness," the celebration was held at the house of another brother in Cambridge. Soon after this he lost his wife, and also a daughter of about the age of nineteen years; and on the 20th of April, 1766, he lost his only surviving child, a son, who was apprenticed to an apothecary. This son died suddenly in a fit. The stricken father was now childless

and lonely, and he wrote to his friends in London, in 1771, that as soon as his affairs in Boston could be intrusted to a suitable person, he contemplated returning to England. He was then nearly seventy-five years old; yet he again married, and in 1774 he relinquished his business in Boston, and retired to a farm in Townsend, a few miles from the city, which town he after wards represented in the General Court. The second wife of Major Price was a widow, Lydia Abbot, of Townsend, who had at the time of this marriage two daughters by her former husband, and she afterwards had two daughters more by Major PRICE. He continued his residence in Townsend until his death at about the age of eighty-three years, which occurred on the 20th of May, 1780. He was buried in the public burial-ground of that town, where his tombstone still stands, bearing this inscription:

"IN MEMORY OF HENRY PRICE, ESQ.,

"Was born in London about the year of our Lord 1697. He removed to Boston about the year 1723; received a deputation appointing him Grand Master of Masons in New England; and in the year 1733 was appointed a Cornet in the Governor's Troop of Guards, with the rank of Major By his diligence and industry in business, he acquired the means of a comfortable living, with which he removed to Townsend in the latter part of his life. He quitted mortality the 20th of May, A.D. 1780, leaving a widow and two young daughters, with a numerous company of friends and acquaintances to mourn his departure, who have that ground of hope concerning his present lot, which results from his undissembled regard to his Maker, and extensive

benevolence to his fellow-creatures, manifested in life by a behavior consistent with his character as a Mason, and his nature as a Man."

Major Price provided by his will equally for his two step-daughters as for his own, giving to the four all his property after having made suitable provision for his widow. His descendants still live in Massachusetts; and one of them, a few years ago, presented to the Grand Lodge of that State an original portrait of their first Grand Master, taken in middle life. It is a valuable memento of one who is justly regarded as the Father of Freemasonry in America.



SIR WILLIAM JOHNSON,

THE ENGLISH SUPERINTENDENT OF INDIANS IN NEW YORK, AND FIRST MASTER OF ST. PATRICK'S LODGE ON THE MOHAWK.

FREEMASONRY has its traditions and historic allusions to lodges in New York, which are older than any of its authentic records in that colony. Like footprints on the shores of time, they seem to point to unrecorded dynasties of craftsmen, whose labors, like those of the

pioneer in some primeval forest, who erects the first rude habitation in the place where busy cities afterwards arise, are all obliterated and forgotten. These traditions seem to point to the Palatines on the Hudson as the first mystic temple builders of New The Masonic annals of England then give us the names of DANIEL COXE, in 1730; RICHARD RIGGS, in 1737; Francis Goelet, in 1751, as each having authority to congregate the brethren and establish Masonic lodges in the province of New York. There is no recorded certainty that either of these, except Mr. Goelet, acted on their commissions, and the only record of his proceedings in his Provincial Grand-mastership that we have met with, is a newspaper account of that day, which states that on St. John the Evangelist's day, in 1753, when his successor, George Harrison, was installed in the city of New York, a Grand Lodge, which had previously existed in the province, was convened on the occasion. George Harrison presided as Provincial Grand Master for eighteen years, and during that time he established lodges in the city of New York, and others in towns upon the Hudson, where the population was numerous, and one in an infant settlement on the Mohawk. He also granted warrants in Connecticut, New Jersey, and at Detroit.

The lodge which he chartered upon the Mohawk, was located at Caughnawaga, the residence of Sir William Johnson, who was its first Master. It was called St. Patrick's Lodge, and its charter bore date May 23d, 1766. Caughnawaga was an English and German settlement on the extreme western verge of civilization, and in the vicinity of the Six Nations of

Indians, of whom Sir William was the English superintendent. Sir William Johnson was a native of Ireland, and born in 1714. He inherited no title of nobility by birth, but was a nephew upon his mother's side of Sir Peter Warren, the naval commander who distinguished himself at the siege of Louisburg in 1745. Sir Peter had previously married a sister of Chief-Justice De Lancy of New York, and had further identified himself with American interests by the purchase of a large tract of wilderness country upon the Mohawk River; and he sent for his nephew, who is the subject of this sketch, to come to America and take charge of his landed estate. Young Johnson had just been disappointed in a love affair in Ireland, and listened willingly to his proposal.

He was then about twenty years of age, and he came to America and settled on his uncle's lands at Caughnawaga on the Mohawk about the year 1735, two years after the first lodge was established in Boston. Mohawk country was at that time but sparsely settled by white men, and for many years his principal neighbors and associates were the native Indians of the Six Nations, known in history as the confederacy of the Iroquois. He learned their language, and often joined with them in hunting, fishing, and other recreations; and by his adroitness obtained an almost unbounded influence over them. He was adopted by them according to their customs, and given by them an Indian name-Warraghiiyagey. For their amusement, it is said, he introduced among them many novel diversions, among which were foot-races, in which the competitors had meal-bags drawn over their legs and tied under their arms; turning a hog loose with his tail greased, and giving it as a prize to the one who would catch and hold it by that extremity; a half-pound of tea to the one who would make the ugliest face; and a bladder of snuff to the old woman who could scold the hardest. These were hilarities for the multitude. For the chiefs in council he had a demeanor silent, thoughtful, and grave as a sachem; and when he joined them in their mystic religious rites, no Indian devotee was more expert and devoted. He was skilled in their diplomacy, in their traditionary legends, and in their religious ceremonies. The English government had appointed him its superintendent of Indian affairs in the colony of New York, an office which he held until his death. His official position, his locality, and his intimacy with the various tribes around him, gave great advantages for trafficking in the productions of the forest, and he made large gains by exchanging European goods for the rich furs of the Indian hunters.

Many amusing anecdotes have come down to us of the artful manner in which Sir William managed to increase his own wealth at the expense of his Indian neighbors, and at the same time preserve their kind feelings. On one occasion Hendrick, the chief of the Mohawks, was charmed with the sight of a fine goldlaced coat which Johnson had just procured for himself from England. The cupidity of the chief was excited, and he went to its owner the next day saying, he had dreamed.

[&]quot;Well, what did you dream?" said Johnson.

[&]quot;I dreamed," said the chief, "that you gave me the fine coat."

The hint was too strong to be mistaken or unheeded, and the proud chief went away wearing the coat, and well pleased with his pretended dream. Soon afterwards meeting the chief, Johnson said to him, he also had dreamed.

"Well, what what did you dream?" said HENDRICK.

"I dreamed that you gave me a tract of land," said Jонnson, describing it.

The chief paused a moment at the enormity of the amount; but soon said, "You may have the land, but me no dream again; you dream too hard for me."

The tract of land thus obtained is said to have been about twelve miles square, and the title was subsequently confirmed to him by the king of England, and was called the Royal Grant.

But the young Irish cavalier did not seem at all times content with the rich furs and lands of his Indian neighbors, for traditions also affirm, that he often gained the favor of the dark-eyed daughters of the forest, and that his intercourse with them was such as would be construed by the code of civilization, at least, a lapse of morality. Sir WILLIAM was yet far from being indifferent to the social and religious improvement of the tribes under his care. He encouraged the labors of teachers and missionaries among them; and while, in his own views, he was a high churchman, his patronage was often extended to an opposing New England association that was laboring to evangelize, or gospelize, as they termed it, the American Indians. His position and sentiments were often made matters of comment in the correspondence of the New England Society, an extract from which, in a letter from Colonel BABCOCK to

the Rev. Dr. Cooper, we cannot refrain from giving in this sketch:

"Why," says he, "may not Sir William be the means of introducing learning and religion amongst the Indians and civilize them, as well as Peter the Great did the Muscovites? And though Sir William, like Solomon, has been eminent for his pleasures with the brown ladies, yet he may lay the foundation for a building in the Mohawk country that may be of more real use than the very splended temple that Solomon built; and I dare say that the queens of the Senecas, Oneidas, Onondagas, Cayugas, Tuscaroras, and Mohawks may join in their observations with the queen of Sheba, and say with the same truth, that not one-half was told them."

Sir William was twice married. His first wife was a young German girl who had been sold on her arrival in America for her passage-money as a redemptioner, to a Mr Phillips in the Mohawk Valley. She was so beautiful as to attract the attention of Sir William. and on a friend's advising him to get the pretty German girl for a housekeeper, he determined to do so. His friend soon after missed the girl at the house of PHILLIPS, and asked him what had become of her. He replied, "Johnson, that tamned Irishman, came t'other day and offered me five pounds for her, threatening to horsewhip me and steal her if I would not sell her. I thought five pounds petter than a flogging, so I took it, and he's got the gal." She was the mother of his son, Sir John Johnson, and two daughters who afterwards became the wives of Guy Johnson

and Colonel CLAUS; and Sir WILLIAM subsequently married her to legitimatize her children.

There is also a spice of romance connected with his second wife, who was a sister of Brant, an Indian protegée of Sir William. She was a Mohawk girl of rare beauty and sprightliness, and being present one day at a military review, she playfully asked an officer who was riding on parade to allow her to ride upon his horse with him. He gave his assent, without thinking she would have the courage to attempt it; but she sprang with the swiftness of a gazelle upon the horse behind him, and, with her dark hair streaming in the wind, and her arm around his waist, rode about the parade-ground to the amusement and admiration of all present, except the young officer who became so unexpectedly the gallant of the forest fairy. Sir WIL-LIAM, who witnessed the spectacle, became enamored with the wild beauty before him, and soon after took her to his house as his wife in a manner consistent with Indian customs. He treated her with kindness and affection, and she is said to have made him a devoted and faithful wife, and to have borne him several children, which he legitimatized by marrying her with the ceremonies of the Episcopal Church a short time before his death. Many of the descendants of Sir WILLIAM and MOLLY BRANT, it is said, are still living in respectability in Canada.

During the times embraced in these digressive narrations of his domestic life, he was constantly employed in active public service, either in superintending Indian affairs, or in military command. In 1755, during the war between France and England, he was invested

with the command of provincial troops, and for a fortunate victory over the French forces, was rewarded by the English government with a commission as major-general, and by the king with a baronetcy. His military talent, however, is not believed to have been of a high order.

We know nothing of the Masonic history of Sir William Johnson until 1766, when he obtained the warrant from George Harrison to establish St. Patrick's Lodge. He organized it on the 23d of August of that year at Johnson's Hall (now Johnstown), his residence on the Mohawk, and Guy Johnson and Daniel Claus became its Wardens. The whole number of the original members of the lodge was fifteen, many of whom, and perhaps all, were made Masons in Albany, where a lodge had been organized the year before. Sir William presented his lodge with a set of Masonic silver jewels, which he obtained for that purpose from England.

St. Patrick's Lodge was the first to erect a Masonic altar in the wilderness of New York west of the Hudson, although it had been preceded by military travelling lodges during the French and Indian war. It soon enrolled in its membership many names in the Mohawk Valley which are to be found in the history of our country, and it still maintains an honored and useful existence. Sir William continued to preside over it as Master until the 6th day of December, 1770, when the records show, that having previously informed his lodge that his duty as Master of the "Ineffable Lodge" at Albany did not render it convenient for him to continue longer as Master of St. Patrick's

Lodge, his son-in-law, Guy Johnson, was elected in his stead. Sir William had been appointed Master of this so-called "Ineffable" Lodge as early as 1769, and he held that station until 1773, if not till his death. He died at Johnson's Hall, July 11, 1774, aged sixty years.

Whatever may have been the errors of his early years, his memory has been cherished for his many virtues; and he was spared from seeing the desolation that overspread the Mohawk Valley during the war of the Revolution, when his family and former friends became scattered, and the towns and villages he had seen grow up around him were laid in ruins by infuriated bands of wild savages and misguided loyalists. His death was regarded by our Government as a public loss; for it was believed that had he lived, he would have lent his aid and powerful influence with the Indians to prevent their taking up the tomahawk in behalf of the English in the then impending conflict. His influence had been powerful with them while living, and at his death he left a large sum of money to be expended in providing mourning dresses for them; and the chiefs at the Mohawk castles, and their women and children, all were provided with some badge to wear by which to express their sorrow for his loss. His authority on the Mohawk had been almost kingly, and no white man ever attained a greater influence with the American Indians than Sir WILLIAM JOHNSON.

SIR JOHN JOHNSON,

THE LASI PROVINCIAL GRAND MASTER OF THE FIRST GRAND LODGE
OF NEW YORK.

The pre-revolutionary Provincial Grand Lodge of the old colony of New York, was held by authority granted by the Grand Lodge of England, sometimes called *Moderns*, to distinguish it from the Dermott Grand Body, who denominated themselves *Ancients*. Under this authority New York had four Provincial Grand Masters, of whom Sir John Johnson was the last.

He was the son of Sir William Johnson by his first wife, was born at Johnstown in 1742, and upon the death of his father, in 1774, succeeded him in his titles and estate. Few records have come to us of his early history, but he probably was sent to England to complete his education, and there our earliest history of him as a Mason commences. He was made a Mason in London at about the age of twenty-five years, and soon after received a commission as Provincial Grand Master of New York from Lord Blaney, Grand Master of England, and immediately returned to America.

The earliest American Masonic records of Sir John are those of St. Patrick's Lodge at Johnstown, New

York, of which his father, Sir WILLIAM, was at the time Master. These records of December 5, 1767, state:

"Sir John Johnson, knight (son of Sir William), being lately arrived from London, where he had been entered, passed, and raised to the degree of a Master Mason in the Royal Lodge at St. James, and received his Constitution as Provincial Grand Master of New York, applied to visit the lodge, and being examined, was admitted agreeable to his degree."

From this time onward the records of St. Patrick's Lodge show that Sir John was a constant visitor at its stated communications until May the 3d, 1773. They also state, December 1, 1768:

"Lord Blaney's warrant appointing Sir John Johnson, knight, Grand Master for the province of New York, read; upon which he was congratulated by the members present."

November 7, 1771:

"The Worshipful Master acquainted the brethren that the Right Worshipful Sir John Johnson, knight, Provincial Grand Master of New York, by virtue of a commission from Lord Blaney, Grand Master of England, had lately been installed into that office by the Grand Officers in New York, and intended them the honor of a visit as such. He was accordingly introduced and received by the body, and placed in the chair with the usual ceremonies."

From the foregoing records of St. Patrick's Lodge, it appears that although commissioned as Provincial Grand Master of New York by Lord Blaney in 1767, he

was not installed as such until 1771; a conclusion which is further supported by the fact that George Harrison, who preceded him as such, granted a charter to King Solomon's Lodge, at Poughkeepsie, on the 18th of April, 1771.

No records of the Provincial Grand Lodge of New York during the Grand Mastership of Sir John Johnson have been preserved, nor do we know how many subordinate lodges existed in his jurisdiction. St. George's Lodge, at Schenectady, was chartered by him December 13, 1774. New York embraced at that time a far greater extent of territory than is contained in its present limits, its acknowledged boundaries containing all of Canada which lies south of the thirty-fifth parallel of north latitude, extending west as far as Detroit; and it also claimed the present State of Vermont as within its civil jurisdiction.

Of the entire number of lodges then in this district, no satisfactory account can be given. It is not probable that many had been formed, except in the eastern part of the colony, for all else was a nearly unbroken wilderness, dotted here and there with a military station. At the station at Detroit, a lodge had been chartered in 1764. Four lodges also existed in Connecticut, and one in New Jersey, which held warrants under the Grand Lodge of New York, having been chartered by Harrison, the predecessor of Sir John Johnson.

No records are known to exist of the doings of the Grand Lodge of New York under the Grand Master ship of Johnson. Doctor Peter Middleton was his Deputy Grand Master, and his authority as such continued to be respected during the War of the Revolu-

tion; while Sir John, by his adherence to the roval cause, was compelled to leave his home and seek the protection of the British army.

He had inherited little of his father's amiable qualities with his title and estate, and when the political storm gathered in the horizon, he gave all his energies and influence to the support of royalty, and sought to embitter his neighbors on the Mohawk, where he lived, against all who opposed its authority; nor did his efforts stop here, for he infused the same malignant spirit into the minds of many of the Indian tribes in that vicinity, and finally became the leader of predatory bands of Tories and Indians during the war.

We cannot follow him in this sketch through his military history during this seven years' struggle; suffice it to say, that he became the acknowledged leader of the Tories of central New York, was commissioned as a colonel by the British, and directed the movements of as bloody a band of savages and outlaws as existed during the Revolution. The following oath which he administered to the Indians, shows his almost unbounded influence with them, as well' as his own vanity. We do not commend its purity of diction, but give it as a literary curiosity:

"By the grace of God unconquerable; Six Nations and loyal refugees, swear by the highest almighties, and almighty God's holiness, by his kingdom, by the substance of the heavens, by the sun, moon, and stars, by the earth and all under the earth, by the brains and all the hairy scalps of our mothers, by our heads, and all the strength of our souls and bodies, ly the death of the great Sir William

Johnson, that we, our brother and son, Sir John Johnson, succeeding superintendent of Indian affairs, in no manner of ways in thy great and weighty affairs will leave thee; and though it be to the o'erthrow of our nations, to be brought to nothing until there shall be left but ourselves, four or five Indians at the most, yet will we defend thee, and all those that do any ways appertain to thee; and if thou shalt have need of us, we shall always go with thee: and in case this our promise in any way be frustrated, then let Gop's justice fall upon our heads and destroy us and our posterity, and wipe away whatsoever belongeth unto us, and gather it together into a rock of stone or substance of earth; and that the earth may cleave asunder and swallow our bodies and souls."

This was signed by the chiefs in behalf of the Six Nations. Sir John was possessed of a princely estate when the Revolution commenced; but it was confiscated, and he and his family became exiles. At the public sale of his property, John Taylor, the lieutenant-governor of New York, purchased several of the articles, and among them the family Bible. Perceiving it contained the family record, he wrote a civil note to Sir John and kindly offered its restoration. Some time afterwards a messenger from Sir John rudely called for the Bible, saying, "I have come for Sir William's Bible, and there are four guineas which it cost." The Bible was delivered, and the messenger was asked what message Sir John had sent. The reply was, "Pay four guineas, and take the book!"

After the close of the war, Sir John went to England, but returned and settled in Canada in 1784. Here he held several important civil offices, one of which was governor-general of Canada; and to compensate him for the loss of his property, the English government made him several grants of land. He died in Montreal in 1830, at the age of eighty-eight years, and was succeeded in his title by his son, Sir ADAM GORDEN JOHNSON.



Teydon Randolph

PEYTON RANDOLPH,

FIRST PRESIDENT OF THE CONTINENTAL CONGRESS, AND LAST PRO-VINCIAL GRAND MASTER OF VIRGINIA.

Among the honored names that adorn both the public and Masonic annals of Virginia, that of Randolph has a proud distinction. Two eminent citizens of the Old Dominion who bore it were the compeers of Washington in public life and Masonic labors. These were Peyton and Edmund Randolph. The Randolphs were an old and influential family of Virginia, and we often meet the name in her Masonic as well as general records.

The first of that name who settled in Virginia was William, of Warwickshire, or, as some authorities say, of Yorkshire, in England. He came to America about 1670, and settled at Turkey Island, on the James River, below Richmond. There he accumulated a large landed estate, and became a member of the House of Burgesses, and of the Council. His wife, whom he married after he came to Virginia, was Mary Isham, of Bermuda Hundred, who was descended from an ancient English family in Northamptonshire. Several sons by this marriage became men of distinction, one of whom, the sixth, was Sir John Randolph, who was the father of Peyton, the subject of this sketch. His mother was Susan Beverley.

Peyton Randolph, who was the second son of Sir John, was born in Virginia in the year 1723, and was therefore nearly ten years the senior of George Washington. His father, Sir John, died in 1737, when Peyton was but fourteen years of age. He was, at the time of his death, speaker of the House of Burgesses, treasurer of the colony, and the representative of William and Mary College, where he had been educated. He was buried in its chapel, and an elegant marble tablet was placed there to perpetuate his memory.

It was the custom of the wealthy families of Virginia, at that period, to send their sons to England to be educated, and Peyton Randolph was sent there for that purpose during his minority. He graduated at Oxford with college honors, and received at that distinguished seat of learning the degree of Master of Arts. He studied law, returned to America, and was made king's attorney for Virginia in 1748, at the age

of twenty-five years. He had risen rapidly in his profession, and was often the competitor at the bar with the first legal gentlemen of the colony at that early age. In his person he was tall and stately; in his manners, grave and dignified. His features were pleasing, and every look bespoke a patrician. In his profession he was noted for his accuracy, in his official capacity for his incorruptible integrity, and in his social intercourse for his generous and hospitable disposition.

Connected thus by paternal and maternal descent with the first families of the colony, and enjoying official and professional advantages for influence which few gentlemen at that time possessed, he did not fail to secure for himself high consideration in the sober councils of the colonial government; and the social circles that the élite of Virginia society formed, were often graced and enlivened by his presence.

The French and Indian war, which commenced soon after the middle of the last century, called many citizens of Virginia into the field to defend the western frontier. The defeat of Braddock in 1755 cast a gloom on that colony, which required the wisest and boldest to step forth in its military defence; and the names enrolled as its defenders in that war, are those of the heroes who a few years later won for our country its independence. Washington was then the commander and the idol of the Virginia soldiery. Peyton Randolph, though attorney-general of the commonwealth, did not hesitate to bare his breast too in its defence. Aroused at the accounts of devastations and massacres on the western borders of the colony, Mr. Randolph, in

1756, collected a band of one hundred men, and marched at their head to the scene of action in aid of Wash-Ington.

After retiring from the military service, he was elected a member of the House of Burgesses, and became its speaker in 1766, as the successor of Mr. Robinson. He continued to preside over that body until it was superseded by the conventions. He was thus the last presiding officer of the colonial government of Virginia. His influence there was great, and always on the side of public rights. The crumbs which royalty scattered in the pathway of its favorites in the colonies had no charms for him, and he boldly advocated popular liberty in the face of ministerial frowns.

In 1773 committees of correspondence began to be formed in the different colonies, to ascertain the true position and sentiments of each. Of that of Virginia Mr. Randolph was chairman, and through him the cavaliers of Virginia became first united in political sentiment with the puritans of New England. We cannot attempt in this personal sketch of Mr. Randolph to give a portraiture of the events of those times, or of the influences that produced them. Suffice it to say, that there is an unwritten history of the silent influences of Masonry in producing the political associations of that period. The mighty brotherhood of Masonry, ever the friend of freedom, was omnipotent for good.

In 1774 the first colonial convention of Virginia assembled at Williamsburg, and Mr. RANDCLPH was chosen its chairman. Delegates were elected by it to the Continental Congress soon to be held in Philadel-

phia; and at the head of these stands the name of PEYTON RANDOLPH for Virginia. When that body met in September of that year, fifty-five delegates were present, representing twelve different colonies, and Mr. RANDOLPH was unanimously elected its president. He was then fifty-one years of age, in the prime of dignified manhood, with experience as a presiding officer, and warmly enlisted in the cause of freedom. No step towards perfecting an American Union was so important as the one taken that day. We have already shown, in a previous sketch, that both Daniel Coxe and Dr. Franklin had on previous and different occasions recommended a union of the English colonies in America. Both these had failed to gain a general approval of their plans, for want of a deep-felt common interest. In the present instance, there was an interest and purpose combined, that formed an era in the history of the western world.

Peyton Randolph was at that time a distinguished Mason, and Provincial Grand Master of Virginia. When and where the veil that had hid from his manhood's eye Masonic light was drawn, we have now no records to show. Williamsburg, where he resided, had long been the seat, perhaps the centre of Masonry in Virginia. In 1773, Peyton Randolph received from Lord Petre, Grand Master of England, a warrant constituting him Master of the lodge in Williamsburg. It bore date in London on the 6th of November, and ist registry number was 457. For the benefit of the curious Masonic reader, we give a copy of the singular old English warrant of this lodge a place in our sketch:

"PETRE, GRAND MASTER.

"To all and every our Right Worshipful, Worship-[L. S.] ful, and loving, Brethren, We, ROBERT EDWARD PETRE, Lord Petre, Baron of Writtle, in the County of Essex, Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, send Greeting.

"Know Ye, That we, at the humble petition of our right trusty and well beloved Brethren, the Honorable Peyton RANDOLPH, Esquire, John Minson Galt, Edward Charlton, WILLIAM WADDILL, JOHN TURNER, HARRISON RANDOLPH, JOHN R WSEY, THOMAS HARWOOD, and several other Brethren, residing in and near Williamsburg, in the colony of Virgina, North America, do constitute the said Brethern into a regular Lodge of Free and Accepted Masons, to be held in Williamsburg aforesaid; and do further, at their said petition, and of the great trust and confidence reposed in every of the said above-named Brethren, hereby appoint the said PEYTON RANDOLPH to be Master, John Minson Galt Senior Warden, and Edward Charlton Junior Warden for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof. It being our will that this appointment of the above officers shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeably to such By-Laws of the said Lodge as shall be consistent with the General Laws of the Society contained in the Book of Constitution. And we hereby will and require you, the said Peyton Ran-DOLPH, to take special care that all and every of the said Brethren are or have been regularly made Masons, and that they do observe, perform, and keep all the Rules and Orders contained in the Book of Constitution; and further, that you do, from time to time, cause to be entered in a book kept for that purpose, an account of your proceedings in

the Lodge, together with all such Orders, Rules, and Regulations as shall be made for the good government of the same; that in no wise you omit once in every year to send to us, or to our successors, Grand Masters, or to the Honorable Charles Dillen our Deputy Grand Master, or to the Deputy Grand Master for the time being, an account in writing of your proceedings, and copies of all such Rules, Orders, and Regulations as shall be made as aforesaid, together with a list of the Members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge, and reasonably be expected towards the Grand Charity. Moreover, we hereby will and require you, the said Peyton Randolph, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

"GIVEN at London under our hands and the seals of Masonry this sixth day of November, A.L. 5773, A.D. 1773.

"By the Grand Master's command,

"CHARLES DILLEN, Deputy Grand Master.

"Witness,

"JAMES HUSSELTINE, Grand Secretary."

The first recorded meeting under this warrant was held on St. John's Day, June 24, 1774. Mr. Randolph was not present, and John Minson Galt presided as "Deputy Master." It appears from the record of this date, that previous meetings had been held, at the last of which, officers had been elected for the following year, who were as follows: John Blair, Master; William Waddill, Deputy Master; William Finnie, Senior Warden; Harrison Randolph, Junior Warden; John Rowsey, Treasurer; William Russell, Secretary; and Humphrey Haywood and James Galt, Stewards, who "being duly qualified, took their seats in due form."

On the 5th of July, 1774, the name of PEYTON RAN-DOLPH first appears on the records as present at the lodge, where, the records state, he presided as Provincial Grand Master, with John Blair as Master, Wil-LIAM WADDILL as Deputy Master, etc. From this it appears that Mr. RANDOLPH had at this time been appointed Provincial Grand Master of Virginia, a rank, which records show, he held till the time of his death. The first Continental Congress therefore was presided over by the highest Masonic officer present, and he a Provincial Grand Master. What number of Masons were members of the body we know not, for the Masonic records of that day were mostly lost during the revolutionary struggle which followed. Even the record-book of the Williamsburg Lodge, from which the foregoing extracts and facts are drawn, is lost to our Virginia Brethren, and is now in possession of an antiquarian in another jurisdiction who is not a Mason! We well know that Washington and many of his Masonic compeers were members. From the bright list of the members of that body we can say, from existing Masonic records of some, they were our brothers; and of others, where no records verify the fact,

> "I know thee, from thy apron white, An architect to be. I know thee, from thy trowel bright, Well skilled in Masonry."

After a secret session of less than two months, this Congress adjourned to meet again when occasion should require. On the 4th of October of this year the records of Williamsburg Lodge give the following in-

teresting account of laying the corner-stone of Williamsburg Bridge:

"The design of this meeting being to lay the foundationstone of the stone bridge to be built at the Capitol Landing, the lodge accordingly repaired thereto, and after the usual libations, and having placed the medal under the cornerstone, and laid the same in due form, closed the lodge; the inscription of which medal is as follows:

"' GEORGIO TERTIO REGE;
COMITE DUNMORE PROFECTO

PEYTON RANDOLPH LATAMORUM PROSIDE SUPREMO;

JOHANNE BLAIR PROSIDE.

A. L. 5774.'"

At the meeting of the Williamsburg Lodge on the 15th of December following, the officers present stand recorded:

- "PEYTON RANDOLPH, Grand Master.
- "John Blair, Master.
- "WILLIAM WADDILL, Deputy Master.
- "WILLIAM FINNIE, Senior Warden.
- "EDMUND RANDOLPH, Junior Warden Pt.
- "John Rowsey, Treasurer.
- "WILLIAM RUSSELL, Secretary.
- "HENRY J. HARWOOD, Stewards.
- "JAMES GALT,
- "John Minson Galt, Past Master."

On the 16th of June, 1775, the records state:

"On the petition of Brother Peale, desiring the loan of the picture belonging to this lodge, which was taken for our Worshipful Provincial Grand Master, the same was granted him upon his giving security for the safe return of the same at the appointed time."

Such are the existing records of Peyton Randolph as a Mason at this interesting period of his life. Congress had in May, 1775, reassembled in Philadelphia, and Mr. Randolph was again elected its President; but his health failing him, he resigned the position, and John Hancock was elected his successor. He visited Virginia, but soon returned and took his seat as a member of the National Council. While in the performance of his duties there, he died suddenly of apoplexy, on the 22d of October, 1775, in the fifty-third year of his age. His body was placed in a vault in Philadelphia, to await the orders of his family.

Upon receiving notice of his death, the lodge in Williamsburg took the following action, as seen by its record of November 6, 1775:

"Ordered, That the lodge go into mourning for our late worthy Grand Master, and continue till his corpse shall arrive; and that this lodge attend in procession, and that the order be published in the Virginia Gazette."

On the 21st of December the lodge ordered,

"That Brother Willson Peale be wrote to, to return the speaker's picture."

Mrs. Randolph presented to the lodge, after her husband's death, his jewel, sash, and apron, and when the lodge met on the 27th of December of that year, it was—

"Ordered, that the lodge return their thanks for the present made this lodge by Mrs. Randolph, of the Provincial Grand Master's jewel, sash, and apron."

On this occasion an address was delivered before the lodge by the Reverend Brother William Bland, its chaplain, from which we give the following extract relating to the death of Mr. RANDOLPH:

"Our forefathers cultivated Masonry with devotion, and made the dreary wilderness of America smile with the brotherly love that she inculcated; but to the disgrace of moderns, she is now almost exiled.

"Few are the places in this western world in which she can claim rest for her blest feet; fewer still are there where her votaries are sincere. The genius of Masonry, my brethren, does not consist in frequenting established meetings, or decorating ourselves with the insignia belonging to our profession. If there be a brother that dare pass by his neighbor in distress, or because he himself possesses the light, would turn the blind man out of his way, acknowledge him not. The name of a brother is an empty sound, indeed, if we refuse our hand to one fallen into a pit, disdain to relieve the sorrows of the widow and the orphan, or discard from our lives the exercise of patriotism—the highest refinement of brotherly love.

"But wherefore was I about to draw the character of a true Mason! For not long time since you had a bright example to imitate and admire,—surely, I am not called upon for his name, for it can never be forgotten. All North America was under his wing, but we his peculiar care. Write a virtue which he had not faithfully transcribed into his practice, or enumerate an excellence to which his heart was a stranger. If malice could be found within these

walls, she would be silenced by the contemplation of his memory, and envy herself bear no fangs against him. That great man—great let me call him—revived the drooping spirit of Masonry. The few remaining of the Elect he concentrated in this place, and to him must we ascribe the present numerous appearance of Brethren.

"I could dwell forever on the remembrance of him, but I fear that my short acquaintance with the sublime parts of Masonry, prevent me from doing justice to him. We all know how gracefully he filled that chair, and I congratulate my brethren that we once had such a head, such a father."

The remains of Mr. RANDOLPH lay in the tomb at Philadelphia until November, 1776, when they were taken by his nephew, EDMUND RANDOLPH, to Williamsburg, where they were interred by the side of those of his father in the college chapel with Masonic ceremonies. On their arrival the lodge met, and from its records of November 26th we make the following extract:

"Met and agreed on the form of the procession of our late worthy Brother Peyton Randolph, Grand Master of Virginia, deceased, and then repairing to the Lodge Chapel; after the corpse was interred, returned to the lodge, and adjourned till a lodge in course."

The following further account of the ceremonies on that occasion we copy from the public prints of that day:

"WILLIAMSBURG, November 29, 1776.

"On Tuesday last the remains of our late amiable and beloved fellow-citizen, the Honorable Peyton Randolph, Esquire,

were conveyed in a hearse to the college chapel, attended by the Worshipful Brotherhood of Freemasons, both Houses of Assembly, a number of other gentlemen, and the inhabitants of the city. The body was received from the bearers by gentlemen of the House of Delegates, who conveyed it to the family vault in the chapel, after which an excellent oration was pronounced from the pulpit by the Reverend THOMAS DAVIS* in honor of the deceased, recommending to the respectable audience to imitate his virtues. The oration being ended, the body was deposited in the vault, when every spectator paid their last tribute of tears to the memory of their departed and much honored friend,may we add, to whom he was a father and able counsellor, and one of our firmest patriots. The remains of this worthy man were brought hither from Philadelphia by Edmund Randolph, Esq., at the earnest request of his uncle's afflicted and inconsolable widow."

Peyton Randolph was the second Provincial Grand Master whose death had been enrolled in the list of the active defenders of American liberty at this period. Warben had fallen on the early battle-fields of our country, Randolph in its council chambers. The death of each was a prelude to the great change which soon after took place in the polity of Masonry in our country. Hitherto all American Grand Masters held their authority by appointment from the Mother Grand Lodge in Great Britain. Now, for the first time, the Craft in America began to inquire into their own inherent powers to assume an elective supremacy. It

^{*} The Reverend Thomas Davis, years afterwards, officiated as rector of Christ's Church and chaplain of Alexandria Lodge, at *ae burial of Washington.

has been assumed by Masonic writers in our country, that the Craft in Massachusetts were the first to contemplate the election of American Grand Masters. This we believe to be a historical error, for Masonic records of Virginia show, that the earliest proposition for such action came from that State. Massachusetts records show the Craft for the first time contemplating this question there, when assembled in Boston on the 27th of December, 1776, by the Deputy Grand Master of the late Dr. Joseph Warren, to celebrate the festival of St. John the Evangelist. The records of the old lodge in Williamsburg show, on the 3d of the same month, a prior record of interest to this question. was their first meeting after the burial of Mr. RAN-DOLPH. We give an extract from the Williamsburg records to verify this statement:

"December 3, 1776.—Wm. Waddill, Master.

"On motion made, Resolved, That the Master of this lodge be directed to write to all the regular lodges in this State, requesting their attendance by their deputies, at this lodge, in order to form a convention to choose a Grand Master for the State of Virginia, on the first day of the next Assembly."

The limits of our sketch do not admit of further connecting lines between the death of Peyton Randolph and the elective supremacy of Masonry in our country. We have already stated, in our sketch of Washington, that when the convention of Masonic delegates in Virginia met a few months later, they proposed his name first, as the most worthy to wear the earliest jewel of an elective American Grand Master.

The closing record of the old colonial lodge of Williamsburg relating to Peyton Randolph, is as follows, under date June 3, 1777:

"Resolved, That there shall be an elegant frame made to the picture of our late worthy and Honorable Provincial Grand Master; and that the Treasurer be appointed to employ some person to make it."

This portrait of Mr. RANDOLPH, or the copy by Mr. Peale, afterwards became one of the treasures of the Congressional Library, but was destroyed by fire a few years ago. It was adorned, as we show in our engraving, with a Masonic sash, and Master's jewel hanging pendent from its angle.

EDMUND RANDOLPH,

GOVERNOR OF VIRGINIA, AND GRAND MASTER OF MASONS IN THAT

COMMONWEALTH.

EDMUND RANDOLPH was a nephew of PEYTON RAN-His father was John, the brother of Peyton, son of Sir John, and grandson of William, the first of the Virginia RANDOLPHS. He was the fourth in descent Both his father and his of the American family. grandfather, and also PEYTON his uncle, had held the office of king's attorney in the commonwealth, and were all noted lawyers; consequently he was bred to the same profession. PEYTON RANDOLPH had succeeded Sir John in that office, and while holding it, he went to England as the agent of Virginia, just before the Revolution. While in London, his independent spirit led him to speak his mind too freely on the subject of colonial rights to please the English ministry, and he was displaced as attorney-general, and his brother JOHN, the father of EDMUND, who is the subject of this sketch, was appointed in his stead. John had been doing the duties of the office for his brother Peyton during his absence to England, and superseded him, by being the pliant advocate of the English ministry in their obnoxious taxation measures. When

the Revolution commenced, he was a decided royalist, and supported Lord Dunmore, the royal governor of the commonwealth, in all his efforts to maintain the king's power in Virginia. In this they failed, and John Randolph disinherited his son Edmond for his joining the patriot cause, and soon left, with Lord Dunmore and other royalists, for England. He, however, bitterly repented his choice, died of a broken heart in 1784, and his remains were, by his request, brought to Virginia and buried at Williamsburg.

Deserted and disowned by his father, EDMUND RAN-DOLPH was adopted by Peyton, his uncle. We know not his age at this time, for we have no record of his birth before us. He had grown to manhood, for he succeeded his father as attorney-general of the commonwealth. He was also a Mason at that time, and was a member of the lodge at Williamsburg, of which his uncle was first Master. His name appears on its records at its organization, June 24, 1774; and on the 4th of the following October he was appointed by the lodge to revise its by-laws. Upon the sudden death of his uncle, PEYTON RANDOLPH, at Philadelphia, his relatives not being present, his remains were deposited in a tomb in that city. In the following year, EDMOND RANDOLPH, who was then with the army at Cambridge as one of Washington's aids, repaired to Philadelphia, and removed the body to Williamsburg, where it was interred in St. Mary's Chapel with Masonic honors.

In 1776 he married, and this event was thus announced in the Virginia Gazette, accompanied by the following poetic lines

"EDMUND RANDOLPH, Esq., Attorney-General of Virginia, to Miss Betsey Nicholas, a young lady, whose amiable sweetness of disposition, joined with the finest intellectual accomplishments, cannot fail of rendering the worthy man of her choice completely happy.

"Fain would the aspiring muse attempt to sing
The virtues of this amiable pair;
But how shall I attune the trembling string,
Or sound a note that can such worth declare?
Exalted theme! too high for human lays!
Could my weak verse with beauty be inspired,
In numbers smooth I'd chant my Betsey's praise,
And tell how much her Randolph is admired.
To light the hymenial torch since they've resolved,
Kind Heaven, I trust, will make them truly blest;
And when the Gordian knot shall be dissolved,
Translate them to eternal peace and rest."

In 1779 Mr. Randolph was elected by his State a delegate to the Continental Congress, and he served in that station until March, 1782. While a member of that body, he offered the resolution, after the defeat of Cornwallis at Yorktown in 1781, to publicly return thanks to Almighty God for crowning our army with success.

An independent Grand Lodge of Masons had been formed in Virginia in 1778, and of that Grand Body Edmund Randolph was elected Deputy Grand Master, in 1784. He held the office for two years, and upon the 27th of October, 1786, he was elected Grand Master of Masons in Virginia. He held this office by re-election until October 28th, 1788. During the last year of his Grand Mastership, he had the honor of

granting a warrant to the lodge at Alexandria, constituting Washington its Master.

In 1786, while he was Deputy Grand Master of Virginia, he was elected to succeed Patrick Henry as governor of the commonwealth. While holding that office, and also that of Grand Master of Masons, he represented his State, in conjunction with Washington and other distinguished delegates, in the convention at Philadelphia, that formed the Federal Constitution in 1787.

As a member of the convention, his views on political science coincided with those of Patrick Henry, and other members, who believed the rights of individual States had been too far yielded in that instrument. But when its ratification came before the people of Virginia, his desire for a harmonious union overcame his apprehension of its imperfections, and his vote was given for its adoption. When the new government was organized under this constitution, in 1789, Wash-INGTON made Governor RANDOLPH his attorney-general; and in 1794, under the second administration of Washington, he succeeded Mr. Jefferson as secretary of state. In 1795 he resigned this office on account of some misunderstanding with the Administration, and withdrew from public life. He never again entered the political field, but died in Frederick County, in his native State, on the 12th of September, 1813.

Governor Randolph was a devoted member of the Episcopal Church, being many years one of his vestrymen. All of his Virginia ancestors had been members of the same Church, and for four generations they had been vestrymen also in it. The following extract from

a paper written by him soon after the death of his wife, and addressed to his children, is an interesting commentary on his religious history and character.

"Up to the commencement of the Revolution, the Church of England was the established religion, in which your mother had been educated with strictness, if not with big otry. From the strength of parental example, her attendance on public worship was unremitted, except where insuperable obstacles occurred; the administration of the sacrament was never without a cause passed by; in her closet, prayer was uniformly addressed to the throne of mercy; and the questioning of the sacred truths she never permitted herself, or heard from others without abhorrence. When we were united, I was a deist, made so by my confidence in some whom I revered, and by the labors of two of my preceptors, who, though in the ministry, poisoned me with books of infidelity. I cannot answer to myself that I should ever have been brought to examine the genuineness of Holy Writ, if I had not observed the consoling influence which it wrought upon the life of my dearest Betsey. I recollect well that it was not long before I adopted a principle which I have never relinquished:-that woman, in the present state of society, is, without religion, a monster. While my opinions were unsettled, Mr. — and Mrs. came to my house, on Sunday evening, to play with me at She did not appear in the room; and her reproof, which from its mildness was like the manna of heaven, has operated perpetually as an injunction from above; for, several years since I detected the vanity of sublunary things, and knew that the good of man consisted in Christianity alone. I have often hinted a wish that we had instituted a course of family prayer for the benefit of our children, on

whose minds, when most pliant, the habit might be fixed. But I know not why the plan was not enforced until during her last illness, when she and I frequently joined in prayer. She always thanked me when it was finished; and it grieves me to think that she should suppose that this enlivening inducement was necessary in order to excite me to this duty."

This exposition of his religious sentiment was designed for his children only; but its beautiful simplicity and genuine piety make it justly a part of his history. It is the halo of Christianity, ornamenting the brow of this distinguished governor and Grand Master of Virginia.



BENJAMIN FRANKLIN,

MASTER OF THE FIRST WARRANTED LODGE IN PENNSYLVANIA, AND PROVINCIAL GRAND MASTER OF THAT PROVINCE.

THE name of BENJAMIN FRANKLIN illumines the history of Masonry, and of our country, for more than one-half of the last century. Its diamond light is not confined to the city, the province, or the country that gave

him birth. The orient borrows a ray from it, and wherever the evening twilight lingers, or the polar-star guides, or the southern-cross gleams, there the torch which he lighted from the clouds above him, irradiates the pathway still of every civilized nation. Of his humble birth in Boston, on the 17th of January, 1706; of his early employment in an occupation unsuited to his genius; of his being indentured to his brother as a printer's apprentice, and fleeing from his petty tyranny to Philadelphia; of his amusing introduction to that city, and his boyhood success there; of his leaving it for a voyage to London while he was yet in his minority, and of his first London life; -every step from tottering infancy to bold reliant manhood, has been often told, and we need not repeat them in our sketch of his Masonic life.

Leaving the youth of Franklin with all its romantic incidents and instructive lessons behind us, we find him on his return from England in the autumn of 1726, in his twenty-first year, recommencing his citizenship in Philadelphia, with a body strong and vigorous, a mind active and well cultivated, and with a knowledge of his art, and an experience gained in the school of the world, which well fitted him to step boldly on to the platform of active life. His intentions at this period were to fit himself for a mercantile life, but the death of his employer soon induced him to engage again as a printer, and his industry, integrity, and studious habits soon gained him friends, competence, and distinction.

His social qualities and intelligence at first drew around him a few congenial spirits, and a literary club

was formed for mental improvement. While in London he had become familiar with the existence of the various clubs and other social societies that existed there, and the organization of Freemasonry had no doubt come under his observation. This institution there was then just emerging from a situation which the common observer might have regarded as a system of voluntary social clubs, and its pretentions to antiquity, its moral and scientific basis, and its written rules and regulations, had lately been given to the public in a quarto volume called "Anderson's Constitutions." These had been accepted there by a part of the Fraternity as their governing code of rules, while others still adhered to the immemorial rights and usages of Masons when convened. There can be very little doubt but that Franklin brought home with him some knowledge of the Fraternity, although not an initiate into its mysteries.

As the limits of this sketch will not allow a detail of all the incidents of Franklin's private and public life, however interesting and instructive they may be, we shall pass over many of them, and confine our consideration more to those which show his character as a Mason, and the influence which his connection with this fraternity may have had on his after-life. This we do more especially from believing that all which concerns the personal history of our representative men, should be fairly considered as a part of our national character, and from a belief that the Masonic character and connection of our public men of the last century, has been unwarrantably lost sight of, in the history of our country. Perhaps this has arisen from

an undue prejudice which writers may have had against the institution of Freemasonry, or from an ignorance of its principles and influence.

With Franklin, whatever induced scientific research, and strengthened the fraternal bonds that thus bound society together, had especial value; and when he found that Freemasonry embraced in its teachings the highest moral rectitude, founded on the Fatherhood of God as a common parent, and the brotherhood of man as His offspring, and that it inculcated a study of His perfections as revealed in the works of nature as well as in His written word, he at once became a devotee at its altar. No record has come down to us of the time and place where he first received Masonic light. It was not the custom of the Fraternity in the early part of the last century to preserve written records of its meetings when convened for work; besides, when warranted lodges were first established in America, they little knew how much interest would in time be felt in their early history. The brief records they may have written, have in many cases, too, been destroyed or lost. It is not known how or when the first lodge of Freemasons was instituted in Philadelphia. A few brethren who had been made Masons in the old country, may have met and opened lodges from time to time, and initiated others, without keeping any record. The earliest notices we find of Masonic lodges in that city, are in the public newspapers of that day, which show the meetings of the Fraternity there in 1732, where they give the name of WILLIAM ALLEN, the Recorder of the city, as their Grand Master. They met at that time at the "Tun Tavern;" and one of the oldes'

lodges in Philadelphia was formerly called *Tun Lodge*, in allusion to the place of its early meetings.

There is no known record of Franklin's being a member of the Fraternity previous to this; but in 1732 he was Senior Warden under William Allen. In his own personal narrative he gives his written observations, in May, 1731, in which he says:

"There seems to me at present to be great occasion for raising a *United Party for Virtue*, by forming the virtuous and good men of all nations into a regular body, to be governed by suitable, good, and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws. I at present think, that whoever attempts this aright, and is well qualified, cannot fail of pleasing God, and of meeting with success."

He has also left us a record of what he believed should be the fundamental principles of such a union or society, which he reduced to six heads—viz.:

- "That there is one God, who made all things.
- "That He governs the world by His providence.
- "That He ought to be worshipped by adoration, prayer, and thanksgiving.
- "But that the most acceptable service to God is doing good to man.
 - "That the soul is immortal.
- "And that God will certainly reward virtue and punish vice, either here or hereafter."

It is a matter of curious speculation rather than of

certainty, whether Franklin drew this epitome of the great moral governing principles of Freemasonry from his own reflections, or had been taught them in a lodge of the craft. If the former, he was certainly prepared in his heart to be a Mason: if the latter, he either believed that to be a Mason, required in addition to these, a greater attention to the arts and sciences than all good men were disposed to give; or he believed that an organization, semi-masonic, might be beneficial, in which the initiates might first be schooled in the moral principles of Masonry, before they were admitted to its mysteries; for he proposed at that time to form a secret club, to be called THE SOCIETY OF THE FREE AND Easy. This, he says, he communicated in part to two of his companions, who adopted it with some enthusiasm; but his multifarious public and private engagements so occupied his time, that it was postponed, and finally abandoned.

We pass over three years more of Franklin's life, during which he was engaged as a printer and stationer—and in which he commenced the publication of his Poor Richard's Almanac*—and find him receiving a written warrant from Henry Price, Provincial Grand Master of Massachusetts, constituting him Master of the Lodge, and probably of all the Masons in Philadelphia. The exact date of this authority from Price cannot be given. Massachusetts authorities say it was June 24th, 1734, while Pennsylvania authorities say that on that day the brethren in Philadelphia celebra-

^{*} This almanac was commenced in 1732, and continued until 1757. It was exceedingly popular, and he sold about ten thousand copies of it annually.

ted the festival of St. John the Baptist, under their old organization, and having accepted the authority of St. John's Grand Lodge at Boston, they ratified the choice of Franklin as their Master (or Grand Master, as they chose to term him). This apparent discrepancy in the date of Franklin's authority from Price, and his commencing his official duties under it in Philadelphia, both being given as the same day, probably arose from Price having granted to Franklin a deputation previous to the 24th of June, and that at the festival which was held simultaneously in Boston and Philadelphia on that day, the act of Price was ratified by the Grand Lodge at Boston, and Franklin's commission accepted by the brethren assembled in Philadelphia.

The Masonic Fraternity was not so novel at this time in Philadelphia, nor its members so obscure as to be unknown or unnoticed; for at the festival of St. John the Baptist, in 1734, when Franklin's commission was accepted, and at the one which had been held on the same day the year before, the governor of the province, the mayor of the city, and many other distinguished citizens were present as members or guests. Franklin on this occasion appointed John Carp his Deputy, and James Hamilton and Thomas Hopkinson his Wardens. There is no doubt but that for some years previous to this the Masons in Philadelphia had been organized as a body, holding annually their festivals and electing their Grand Master without written authority from the ruling Grand Lodge of England or any of its dependencies, but by virtue of what had been deemed the immemorial right of Masons. Through

Franklin they may have learned of the new regulations of the Order, and they perhaps instructed him to take such measures as would justify them before the world in the regularity of their organization. They had virtually existed as a Grand Lodge previous to Franklin's commission, and under it they no doubt exercised all the prerogatives, and assumed the dignity of a Grand Body. The claim, therefore, that Franklin was the first Master, or the first Grand Master in Pennsylvania, can only mean that he was so by authority derived from the Grand Lodge at London, which had, in 1721, assumed authority over all lodges of Masons.

From the correspondence which took place between Franklin and the Grand Master and the brethren in Boston, soon after he became connected with their authority, we give the following letters of his which have been preserved:

"RIGHT WORSHIPFUL GRAND MASTER, AND MOST WORTHY AND DEAR BRETHREN—We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition, and we now (glass in hand) drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing, that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon. And though this has not as yet been regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your

THE ACCEPTED SACRIFICE OFFERED BY THE HIGH PRIEST.

Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interests of Masonry in this province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight); to wit: a Deputation or Charter, granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, con firming the brethren of Pennsylvania in the privileges they at present enjoy, of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers who may manage all affairs relating to the brethren here, with full power and authority according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it to your consideration; and as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the Right Worshipful Grand Master's first Deputation, and of the instrument by which it appears to be enlarged, as above mentioned, witnessed by your Wardens, and signed by the secretary, for which favor this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master, and Most Worthy Brethren, your affectionate brethren and obliged humble servants,

"B. FRANKLIN, G. M.

[&]quot;Signed at the request of the Lodge.

[&]quot;PHILADELPHIA, November 28, 1734."

Franklin sent with this letter to the Grand Lodge of Massachusetts, the following private note to Mr. Price the Grand Master:

"DEAR BROTHER PRICE—I am heartily glad to hear or your recovery. I hoped to have seen you here this fall, agreeable to the expectation you were so good as to give me; but, since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before spring, when a deputation from the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you that some false and rebel brethren, who are foreigners, being about to set up a distinct Lodge, in opposition to the old and true brethren here, pretending to make Masons for a bowl of punch; and the Craft is like to come into disesteem among us, unless the true brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein, may be sent by the next post, if possible, or the next following.

"I am your affectionate brother and humble servant,
"B. Franklin, G. M. of Pennsylvania.

"P. S.—If more of the Constitutions are wanted among you, please hint it to me."

The Constitutions here alluded to, were a reprint of the English Constitutions of Masonry, which had been collated and published in London in 1723. An American edition of this work was printed by Franklin in Philadelphia, in 1734, and it was the first Masonic book ever published in America. It was a small quarto

volume, and a few copies still exist in antiquarian collections.*

Franklin was at this time twenty-eight years of age; and while he diligently pursued his business as a printer and stationer, he also devoted his spare moments to the acquisition of useful knowledge. He was not a recluse, and he associated with him in his literary pursuits a few young men of studious habits and congenial tastes, who formed a club they called the *Junto*. The governing rules of this club have been incorporated into the Philosophical Society of Philadelphia; and the collection of books they formed, was the nucleus of the present magnificent library of that city.

In 1735, Franklin was superseded in his position as Master, or Grand Master as it was termed, by James Hamilton his Senior Warden, who was elected in his stead. Freemasonry in Philadelphia, although it appears to have been popular at this time, was soon after under the ban of public suspicion there, and Franklin's connection with it was much commented on by the public press of that city. It appears from the civil records and public journals of that day, that in 1737 a few thoughtless individuals attempted to impose on an ignorant young man and persuade him that by submitting to some ridiculous ceremonies he might become a Mason. He submitted to all they required, and was by them invested with sundry pretended Ma-

^{*} It is worthy of note by the Masonic student, that the first written warrant granted in America by Provincial authority was to Franklin; the first American Masonic book was printed by him; and the oldest American Masonic letters that have been preserved, were written by him.

sonic signs, and told he had taken the first degree. The principal perpetrators of the farce appear not to have been Masons, but they soon after communicated to Franklin and others an account of their practical joke, and told him they might expect to be saluted with the signs they had given to the young man when they met him. Franklin did not approve of their imposition, but laughed heartily at the ridiculous farce they had played, and thought no more of it. Not so with the active parties in it; for they determined to farther dupe the young man, and for this purpose induced him to take a second degree, in which they blindfolded and conducted him into a dark cellar, where one of the party was to exhibit himself to him disguised in a bull's hide, the head and horns of which were intended to represent the devil; while the others were to play a game they called snap-dragon, which consisted of picking raisins from a dish of burning fluid. When the bandage was taken from the young man's eyes, and he had gazed for a moment on the scene before him, one of the party thoughtlessly threw upon him the pan of burning fluid, which set fire to his clothes, and so burned him that he lingered for but three days and then died. This occurrence caused great excitement in Philadelphia, and the guilty parties were arrested and punished for manslaughter.

As it appeared at the judicial investigation, that FRANKLIN had been made acquainted with the first outrage on the young man after its perpetration, although he had no knowledge that a second attempt was to be made, and disapproved of the first, many ignorant

or excited citizens, knowing his Masonic position, sought to cast odium on him and the Fraternity of which he was a leading member. A personal attack was also made on the character of Franklin by a newspaper in Philadelphia, accusing him of conniving at the outrage. This was promptly denied by him, and the denial was verified by the oaths of those who were acquainted with the whole affair. The Grand Lodge also deemed it its duty to express its disapprobation of such proceedings, and the Grand Officers appeared before the authorities in Philadelphia and signed the following declaration:

"Pennsylvania, ss.—Whereas some ill-disposed persons in this city, assuming the names of Freemasons, have, for some years past, imposed upon several well-meaning people who were desirous of becoming true brethren, persuading them, after they had performed certain ridiculous ceremonies, that they had really become Freemasons; and have lately, under the pretence of making a young man a Mason, caused his death by purging, vomiting, burning, and the terror of certain diabolical, horrid rites; it is therefore thought proper, for preventing such impositions for the future, and to avoid any unjust aspersions that may be thrown on this ancient and honorable Fraternity on this account, either in this city or any other part of the world, to publish this advertisement declaring the abhorrence of all true brethren of such practices in general, and their ignorance of this fact in particular, and that the persons concerned in this wicked action are not of our society, nor of any society of Free and Accepted Masons, to our knowledge or belief.

"Signed in behalf of all the members of St. John's Lodge in Philadelphia, 10th day of June, 1737.

"Thos. Hopkinson, G. Master.

"WM. Plumsted, D. G. Master.

"Jos. Shippen,
"Henry Pratt,

Wardens."

The knowledge of the outrage that had been perpetrated in Philadelphia in the name of Freemasonry, and the attack on Franklin's character, soon came to his parents in Boston, and his mother, with true maternal feelings, induced his father to write to him on the subject, and make inquiries respecting the society which was then agitating the public mind. To these inquiries Franklin replied under date of April 13th, 1738:

"As to the Freemasons, I know of no way of giving my mother a better account of them than she seems to have at present; since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account, some reason to be displeased with it; but for any thing else, I must entreat her to suspend her judgment till she is better informed, unless she will believe me when I assure her, that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

Although the excitement had run so high in Philadelphia, that during the trial of those who had been engaged in duping the young man with pretended Masonic degrees, every Mason was challenged from the

jury-box, yet Franklin's popularity did not suffer. He was then postmaster of the city, and clerk of the Provincial Assembly, and he continued to hold these offices for many years. In 1747 he was elected a member of the Assembly, and held the office by re-election for ten years. In 1749 the old authority from Henry PRICE to Franklin in 1734 was superseded by a new warrant to him from Thomas Oxnard, Provincial Grand Master of all North America, constituting him Provincial Grand Master of Pennsylvania, with power to charter new Lodges. On the 5th of September of this vear, Franklin accordingly convened the brethren by virtue of his new authority, and appointed Dr. Thomas Bond Deputy Grand Master; Joseph Shippen and PHILIP SYNG, Grand Wardens; WILLIAM PLUMSTED, Grand Treasurer; and Daniel Byles, Grand Secretary. The following year Franklin was succeeded as Grand Master by WILLIAM ALLEN, the Recorder of the city of Philadelphia, who was commissioned direct by the Grand Master of England.

Franklin at this time was deeply absorbed in philosophical investigations, and soon after was able to verify his belief that the lightnings and thunder of the summer cloud were but electrical phenomena. The story of his drawing down the lightning with his kite is well known; and the discovery he thereby made has rendered his name immortal in the annals of science. He was well known at this period as the friend and patron of popular education and every useful art. It was not apathy and indifference on the part of the community respecting education that he had to contend with alone; but there was an element in the popu-

lation of Philadelphia and its vicinity that regarded all measures for the greater diffusion of knowledge, as dangerous innovations on the established customs of society. There still exists a correspondence between one Christopher Sowrs, a German printer in Germantown, and Conrad Weiser, in which the former complains bitterly of the efforts of Franklin and the Freemasons generally to establish free-schools. He says:

"The people who are the promoters of the *free* schools, are *Grand Masters* and *Wardens* among the Freemasons, their very pillars."

The loss of old Masonic records makes it impossible to determine the lodge membership in Philadelphia at this time, but enough remains to show that it embraced the first men in the city.

At the middle of the last century, Franklin had reached the meridian of his life, being forty-four years of age; but the sun of his fame was still in the ascendant, and from that period onward until it passed from our sight in a glowing west, its blaze seemed brighter and fuller. From the time when he was first seen a forlorn boy in the streets of Philadelphia, he had been steadily gaining strength of mind and public confidence, until his services were almost exclusively claimed by his fellow-citizens. In 1753 he was appointed deputy postmaster of all the British colonies in America, and the same year a commissioner to negotiate a treaty with the Indians. In 1754 he was a delegate to the Congress that met at Albany to devise means of defence against the French; and in this body his wisdom and sagacity were seen in the recommen-

dation which he made of a Union of the colonies. He rendered important aid to the British commanders in the early part of the old French war, but was soon after sent to England as the agent of Pennsylvania and other colonies. There he was greatly caressed and distinguished, and found his situation widely different from what it was when he entered London a few years before, a poor journeyman printer: for now he was admitted into the presence of kings; and the Universities of Edinburg and Oxford conferred on him the degree of Doctor of Laws as a mark of their appreciation of his scientific attainments. This literary degree was not the first he had received; for the college at Cambridge, in Massachusetts, had before conferred on him the degree of Master of Arts. He also, while in London, visited the Grand Lodge of England; and its records show that he was honored with the rank of Provincial Grand Master on his visit to that body.

He returned to America in 1762, and resumed his seat in the Provincial Assembly of Pennsylvania, but two years afterwards he was sent again as their agent to England. He remained there until 1775. It was during this period that the disputes between the colonies and the mother country assumed their utmost seriousness, and his task was a difficult and delicate one; but so faithfully did he perform it, that on his return, he was elected a delegate from Pennsylvania to the Continental Congress, and the following year had the honor of signing the Declaration of Independence. During the whole period of the Revolution he was continually active in some civil capacity, either at home or abroad. Congress sent him in 1776 a commissioner

to the court of France, and no diplomatist at Versailles was able to perform his duties with greater ability. He was well known in France at that time for his varied scientific attainments, and his plain republican manners rendered him a dignitary of a new light.

His residence was continued in France until 1785, and during this time he held intimate Masonic intercourse with the Masons of that country, and became affiliated, either as a special or honorary member, with the Grand Orient of France. He was also presented by his French brethren with a medal, of which the following description is given:

"Diameter one inch and three-fifths. Obverse—Fine bust of Franklin. Legend—'Benjaminis Franklin.' Reverse—Masonic emblems, the serpent's ring, carpenter's square and compass; in the centre a triangle and the sacred Name in Hebrew, &c. Legend—Leo. Mac. Fran. a Franklin. M: de la L—des 9 Soeurs O. de Paris, 5778."

When in 1785 he had fulfilled all the public duties which his country required of him in Europe, and was about to return to America, his Masonic brethren in France bade him a tender adieu, particularly the lodge at Rouen. When he arrived in Philadelphia he was received by his fellow-citizens with public testimonials of their gratitude and respect, and was soon afterwards elected to the chief executive office in Pennsylvania. He was then in his eightieth year, and might well have claimed a rest from his public labors; but he still continued for three years to give all his strength of body and mind to secure the fabric of liberty he had helped to erect. For this purpose, in

1787 he permitted himself to be elected a member of the convention that framed the Federal Constitution, and his master hand gave to that instrument many of its provisions.

Franklin's official life closed in 1788, for his great age and infirmities rendered him unable to longer serve his country in a public capacity; but amid much suffering he survived for two more years, and died at Philadelphia on the 17th of April, 1790, in the eightyfifth year of his age. He was buried on the 21st, in Christ Church yard in that city, and more than twenty thousand persons, it was said, attended the funeral. The highest dignitaries of the State were present on the occasion, and both the State and National Government decreed that badges should be worn in token of the loss all had sustained in the death of so great a man. It has been asked why so distinguished a Mason as Franklin was not interred with Masonic rites. The reader will remember that his Masonic connection in Philadelphia had been with the so-called Moderns, whose organization there had been superseded, during the absence of Franklin in Europe, by another denomination of Masons, called Ancients; and at his death, the Grand Lodge of which he had been the Grand Master was extinct. His name, however, and his virtues, have ever been kept in high veneration by Masons throughout the world, and with that of WASH-INGTON are household words wherever the Craft is found.



WILLIAM FRANKLIN,

THE LAST OF THE ROYAL GOVERNORS OF NEW JERSEY, AND GRAND SECRETARY OF THE PROVINCIAL GRAND LODGE OF PENNSYLVANIA.

WILLIAM FRANKLIN, the last colonial governor of New Jersey, was born at Philadelphia in 1731. He was the son of Dr. Benjamin Franklin, the most eminent states-

man, philosopher, and Mason of Pennsylvania, of the last century. William was his first-born and only son, and his father doubtless reared him with paternal care, and felt a strong desire to see him win for himself distinction.

Of his youth but little is now known. He is said to have inherited from his father an early fondness for books, but no accounts of remarkable attainments in literature have been handed down to us. His father says of him, in 1750: "Will is now nineteen years of age—a tall, proper youth, and much of a beau." He had a desire, in his youth, to connect himself with a privateer that was fitting out in Philadelphia; but in this he was opposed by his father, who soon after obtained for him a situation in the provincial troops, in one of their campaigns to the northern frontier, and in it he rose to the rank of a captain.

On his return, his father's social and political position was such as to secure for him the appointment of clerk in the Colonial Assembly and postmaster of the city of Philadelphia. He had now come to years of manhood, and was his father's companion and assistant in his scientific pursuits. He also became a Mason about this time in the old Lodge in Philadelphia, and was soon after elected its Master. In 1754 he was one of the Trustees in behalf of the Fraternity to hold the title to the lot and building in that city which was used for Masonic purposes. This was located on the lot since occupied by the Pennsylvania Bank; and from the circumstance of the Masons' Hall having been there, the alley retains the name of Lodge Alley to the present time.

The Masonic Fraternity in Philadelphia at that time were in a prosperous condition; and the banquetingroom of the hall they had erected was of great service to the citizens, aside from its Masonic purposes. Public meetings were often held in it, and the belles and beaux of the city frequently met there for balls and other amusements. There were three Lodges at that time in Philadelphia, presided over by WILLIAM ALLEN, the Recorder of the city and chief-justice of the province, as Grand Master. On the completion of their Hall, they determined to celebrate the Feast of St. John the Baptist, in 1755, with great pomp and display.

They accordingly assembled on that day in their new Hall on Lodge Alley, and clothed themselves for a public procession. There were no doubt quaint looks cast by some of the old inhabitants of the Quaker City, as this assembly of the Brethren gravely passed through their streets, with their singular dress, emblems, and implements. The number of the Brethren present has been given us by the chroniclers of those times as one hundred and twenty-seven. There were wealth and dignity in the procession; for the governor of the province and the governor of New Providence were in it as Masons, as well as many officers of the city government. These, with their cocked hats, must have contrasted strongly with the broad brims and plain coats of some backsliding Quaker Masons who were also in the line. In the usual assemblages in Philadelphia, the Quaker element generally had the preponderance; but cocked hats, royal wigs, velvet breeches, embroidered coats, silver and gold knee and shoe

buckles, were evidences of the social position of a majority of the members that day.

To make the procession more imposing, it was followed by the empty carriages of the Grand Master, of the governor, and other distinguished Brethren-their owners being in the line as Masons. There was also a band of music in attendance, which belonged to a British regiment then stationed in the city. It was a great novelty at that day to see such a gorgeous parade of Masons; and as they passed up Second-street, on their way to the church, when opposite Market, a salute from some cannon in a vessel on the river must have awakened from his reveries the drowsiest Quaker in the city. At the church, Dr. Jenney, the rector of Christ Church, offered prayers, and the Rev. Brother Dr. WILLIAM SMITH, the provost of the college, preached a sermon from the text, "Love the Brotherhood, fear God, and honor the king." It was a goodly custom of our Brethren of that day to thus repair to the church to testify their respect for religion and enjoy its teachings. Washington in after-years often did the same, and with his Masonic brethren publicly bent the knee at the religious altars of our country, clothed in his Masonic costume.

After the services of the church were closed, the procession was re-formed, and returned to the Lodgeroom. As it passed through the streets, the cannon again fired their salute, and the populace again gazed on the drawn swords of the Tylers and the strange badges and mystic implements of the Fraternity, as, with measured steps to the band's playing the tune of the "Entered Apprentice Song," they marched to

their Hall. It was befitting the occasion that the ceremonies should be crowned with a feast; and accordingly, at one o'clock, they repaired to their banqueting room. Merry things were there said, and entertaining songs sung; for such were the Masonic customs of those good old days. There were pledges, too, of lasting friendship drank, and friendly interchanges of sentiment made, between cocked hats and broad brims, while seated there. The regular toasts on the occasion were:

"1st. The King and the Craft.

"2d. The Grand Master of England.

"3d. Our Brother Francis, Emperor of Germany.

"4th. The Grand Master of Pennsylvania.

"5th. Our Brother, his Honor the Governor of Pennsylvania.

"6th. Our Brother, his Excellency John Tinker, Esq., Governor of Providence, returning him thanks for his kind visit.

"7th. The Grand Master of Scotland.

"8th. The Grand Master of Ireland.

"9th. The several Provincial Grand Masters of North America and the West India Islands.

"10th. All charitable Masons.

"11th. All true and faithful Masons, wheresoever dispersed or distressed, throughout the globe.

"12th. The Arts and Sciences.

"13th. General Braddock, and success to his Majesty's forces.

"14th. Prosperity to Pennsylvania, and a happy union of his Majesty's colonies."

The ceremonies of the day closed at five o'clock iv

the afternoon, and the Fraternity returned to their homes, no doubt well pleased with the inauguration of their new Hall. From the position held in the Fraternity at that time by William Franklin, he was doubtless present on the occasion, and one of the participants in the ceremonies. During the same year he accompanied his father, with some troops under his command, to build some forts on the frontiers of Pennsylvania.

In 1757, his father was appointed by the colony its agent in London, and he sailed with him for England. He seems to have made a pleasing impression upon his new acquaintances in London; for one of them, Mr. Strahan, who was a man of talent and discernment, and a friend of his father's, thus wrote to his mother soon after his arrival in England:

"Your son I really think one of the prettiest young gentlemen I ever knew from America. He seems to me to have a solidity of judgment not very often to be met with in one of his years. This, with the daily opportunity he has of improving himself in the company of his father—who is at the same time his friend, his brother, his intimate and easy companion—affords an agreeable prospect that your husband's virtues and usefulness to his country may be prolonged beyond the date of his own life."

While in England young Franklin studied law in the Middle Temple, and was admitted to the bar. Both father and son were treated with much distinction by those of the highest rank in civil and social life. The flame of Dr. Franklin's genius as a philosopher had cast its light across the Atlantic; and his fame as a statesman was even then being built by the wise counsels

he gave to the ministerial powers concerning the government of their colonial dependencies. Both father and son, too, were treated with marked distinction by the Masonic Fraternity in England, and on visiting the Grand Lodge in London in November, 1760, both were honored according to their rank in Pennsylvania, -the Doctor as Provincial Grand Master, and WIL-LIAM as Grand Secretary,—an office which he had held in the Grand Lodge at Philadelphia; and their names as visitors stand duly recorded as such on the Grand Lodge records in London. He also travelled with his father through England, Scotland, Flanders, and Holland, and enjoyed the literary and scientific society that sought in all places intercourse with the distinguished philosopher from the new world. He seems, too, to have profited by such advantages; for when the University at Oxford conferred on his father in 1762 the degree of Doctor of Laws, it also thought the son worthy of that of Master of Arts, and consequently conferred it upon him. During the same year, after undergoing a close examination by Lord Halifax, the minister of American affairs, more close perhaps on account of his colonial birth and youth, he was appointed by the king his representative as royal governor of New Jersey. It was an honor rarely, if ever, before conferred on a native-born American, and more complimentary from its having been conferred without any request from his father. He also married about this time a Miss Elizabeth Downs, and brought her with him to America, where he arrived in February, 1763.

Governor Franklin was at that time thirty-two years

of age. No native-born citizen in America held a better position. Of Washington he was about one year the senior; had served like him in the provincial, wars, and like him had enrolled himself with the Masonic brotherhood as soon as he came to manhood. But the similitude did not extend farther. Washington had been from his boyhood an orphan—a widow's son; while William Franklin had grown under his father's shadow. Washington had retired from the army to his farm on the return of peace; while Franklin had gained the smiles of royalty in London, and had borne back to America a commission as royal governor of New Jersey, and was honored as the representative of his sovereign in that province.

Governor Franklin reached Philadelphia on the 19th of February, 1763, and he started for Perth Amboy, in New Jersey, on the 24th, and arrived there at the end of the second day. It was midwinter, and he was escorted to the seat of the colonial government by a troop of horse, and by the citizens in sleighs, and there received by the former governor and the members of his council. The weather was intensely cold; but a chronicler of that day says, he was inducted into his office "with as much decency and good decorum as the severity of the season could possibly admit of." A day or two afterwards he went to Burlington from Amboy, and published his commission there also, according to the custom of the province, these having been the early seats of government in East and West Jersey.

It had been the custom of the royal governors to reside at Amboy, but Franklin fixed his residence in Burlington—perhaps from its being nearer Philadelphia, the residence of his friends. He resided in this West Jersey capital until 1774, a period of eleven years, when he removed to the old East Jersey seat of colonial government at Amboy. On his leaving Burlington, the corporation of that city gave him a public entertainment and presented him a farewell address, expressing their regard for him, regretting his departure, and thanking him for his courtesy and kind deportment during his residence with them.

Governor Franklin was at this time popular with the people of New Jersey; but the vexatious measures of the British ministry began to excite that abhorrence in all the colonies, which soon led to their separation from the mother government. In his administration Franklin appears to have been mild and conciliatory with the people, yet firm in his maintenance of the royal right of the king to govern his colonies. FRANKLIN was then in England as the colonial agent, and he wrote to his son endeavoring to persuade him to take the American side of the controversy, and withdraw from his advocacy of the royal cause. He also visited Amboy on his return to America in 1775 to urge him to unite his fortunes with the patriot cause; but Governor Franklin was firm, and each failed to convince the other of the impropriety of his course. Their conversations were perhaps too warm for continued harmonious intercourse, and both father and son became so alienated in their feelings, that when they separated, it was not to meet again till the impending American conflict was over, and the last royal governor of New Jersey was a fugitive from his people, and a pensioner in a foreign land.

It is curious, sometimes, to take a retrospect of the past, and retrace the pathway of individuals on the ground-floor of human life. Half a century before, Dr. Franklin, then a poor unknown boy in search of a place where he might earn his daily bread, had passed a lonely and feverish night in the same ancient city. He had left it on foot to pursue his journey through a province where he was to all a friendless stranger, and subjected to injurious suspicions of vagrancy. Now, again, he had come from his sojourn in a foreign land, where he had been honored by the most distinguished statesmen and men of science as a luminary of the age, to confer with his son, who was the royal representative in the very land where, when a boy, his own footsore pathway had been taken.

The tide of popular sentiment in New Jersey was now fast setting in the channel of Liberty; and although no open resistance was at first made to Governor Franklin's authority, yet when he refused to call the Colonial Assembly together to appoint delegates to the Continental Congress in Philadelphia in 1774, the people of the colony met by convention and chose representatives themselves to that body. In November of 1775 he convened the old Colonial Assembly for the last time; and although he prorogued it on the 6th of December, to meet again on the 3d of January, 1776, it never reassembled; but an independent legislature met a few months later, and resolved that the authority of Governor Franklin should no longer be obeyed, and as he had showed himself an enemy to his country, his person should be secured. This was accordingly done, and under an order from the Continental Congress at Philadelphia, the deposed governor was, about midsummer in 1776, sent under guard to Governor Trumbull in Connecticut, by whom he was kept a prisoner until 1778, when he was exchanged for an American officer (Brigadier-General Thompson) then in possession of the British, and Franklin sought protection under the wing of the British army in the city of New York.

When he left New Jersey a prisoner in 1776, his wife remained in Amboy, and he never saw her more. She was allowed to seek British protection in New York, where she died on the 28th of July, 1778, while he was yet in Connecticut. He loved her tenderly; and ten years later, when the war was over, he caused a tablet to be placed to her memory in the chancel of St. Paul's Church in New York where she was buried, with a mournfully elegant inscription, which closed by saying that it was erected "by him who knew her worth, and still laments her loss."

Governor Franklin remained in New York nearly four years, where he was the president of a band of associated loyalists who were the most virulent enemies of all Americans who took part against the British authority; but in August, 1782, he sailed for England, and never more visited his native land. He received from the British government eighteen hundred pounds in consideration of his personal losses in support of the crown, and an annual pension of eight hundred pounds for life. After leaving America he married again; the lady being a native of Ireland. He had one son, WM. Temple Franklin, and died November 17, 1813, aged eighty-two years.

During the whole of the Revolutionary War there was no intercourse between Dr. Franklin and his son, and their mutual estrangement continued long afterwards, and probably was never forgotten; for the Doctor left him but a small part of his estate, saying in his will:

"The part he acted against me in the late war, which is of public notoriety, will account for my leaving him no more of an estate he endeavored to deprive me of."

He had, however, called upon his son in England on his return from France in 1785, and some correspondence took place between them after the war. But the Doctor seems to have still regarded him not only as an alien to his country, but to himself; for in a letter written to the Rev. Dr. Byles, of Boston, January 1, 1788, he thus speaks of him, after adverting to his daughter, who continued with him in Philadelphia:

"My son is estranged from me by the part he took in the late war, and keeps aloof, residing in England, whose cause he *espoused*, whereby the old proverb is exemplified:

"'My son is my son till he gets him a wife,

But my daughter is my daughter all the days of her life.'"



GENERAL DAVID WOOSTER,

AN OFFICER OF THE REVOLUTION, AND MASTER OF THE FIRST LODGE IN CONNECTICUT.

GENERAL DAVID WOOSTER, whose name is familiar to every American citizen as a martyr to liberty in the war of the Revolution, was born in Stratford, Connecticut, March 2, 1710-11 (old style), and was the youngest of six children. He was educated in the Puritan principles of New England, and after he came to manhood entered Yale College, where he graduated in 1738, in the twenty-eighth year of his age.

In 1741 the first war-vessel of Connecticut was fitted out at Middletown, to guard the coasts of New England against the Spanish and other hostile vessels that were preying upon the infant commerce of the colonies, and David Wooster was its first-lieutenant, and the following year its captain. His service in the first naval office in Connecticut was not of long continuance; for soon after, war commenced between France and England, and in 1745 he went as captain of a company of Connecticut militia, under Colonel Pepperell, in the New England expedition against Louisburg.

He had previously settled in New Haven, where he married a Miss Mary Clap, the daughter of President CLAP of Yale College, and in a quiet home he had purchased, was enjoying his honeymoon when called to go on this Louisburg expedition. The spirit of New England, at this period, had in it as much religious fanaticism as patriotic regard for justice and national honor, and military ardor was much warmed by sectarian zeal in this expedition. Banners were borne with religious mottoes, and a hatchet, which had been consecrated for the occasion, was carried on a Chaplain's shoulder to hew down the images in the Papal churches of the devoted city against which the expedition was undertaken. The incidents of the expedition are well known in history, and give a romance to many of its pages. One of them is connected with the name of Captain WOOSTER, which serves well to illustrate the spirit of the times, and shows with what care he watched the well-being of those under his command. A British captain had ventured to strike with his rattan one of Wooster's men, who was a freeholder and a

church member. Wooster was indignant that a soldier of such claims to consideration should receive a blow, and remonstrated with the British officer for thus abusing his man. The foreign captain resented his interference, and drew his sword upon him. But he at once disarmed him, and compelled him to ask pardon of the Connecticut soldier, and promise never again to disgrace with a blow a soldier in the service. This act endeared Captain Wooster to his men, and gained him the applause of the provincial army.

At the close of this expedition he was sent in charge of a cartel ship to France, but was not permitted to land in that kingdom, and went with his ship to London. He was received there with marked distinction, and honored with a captain's commission in the regular service. He returned soon afterwards to America, and at this period our earliest records of his Masonic life commence. It is probable that he was made a Mason while in England. Lord Cranston was at that time Grand Master in England, and upon the acquisition of Louisburg by the British crown, he granted a Deputation to Captain Cummins to establish a Provincial Grand Lodge there.

Soon after Captain Wooster returned to New Haven he received a warrant from Thomas Oxnard, Provincial Grand Master of Massachusetts, to establish a Lodge in that city. It bore date November 12, 1750. It was the first Warranted Lodge in Connecticut, and the seventh in New England; four having previously been organized in Boston, one in Portsmouth, New Hampshire, and one in Newport, Rhode Island. A warrant was also granted for a Lodge in Annapolis, Maryland,

by Thomas Oxnard, about the same date as that in New Haven. The Lodge organized by David Wooster had at first but six members—viz.: David Wooster, Master; Samuel Mansfield and John Eliot, Wardens; and Nathan Whiting, Elihu Lyman, and Jehiel Tuttle, members. Its first meeting was in December, 1750. The Lodge was called Hiram Lodge, and still exists by that name as Lodge No. 1 of Connecticut.

The hollow peace between France and England was of short duration, and in 1756 Wooster was again called to take the command of Connecticut militia, with the rank of colonel. This contest is known in history as the old French and Indian war, and he served each year in its campaigns, from 1756 to 1760, and rose to the rank of a brigadier-general. On retiring again from military service, he returned to New Haven as a half-pay officer of the regular British army, and was appointed revenue collector of the port of his city. He also engaged successfully in mercantile pursuits, and led a life of domestic felicity.

Again the war of the Revolution found him as ready to draw his sword in defence of the colonies against the usurpations of England, as he had been to repel the invasions of Spain or France. His commission and his half-pay in the British army were at once relinquished, his collectorship of the port resigned, and when the troops of the colony were organized, he was invested with their command, with his former rank as brigadier-general. It is related of him that when his regiment was prepared to leave New Haven for the headquarters of the army, he marched it to the church-yard green, where his men stood in their ranks with

their knapsacks on their backs, and their muskets in their hands, while he sent for his pastor, the Rev. Jon-ATHAN EDWARDS, to come and pray with them, and give them a parting blessing. He then conducted his men into the church to await his pastor's coming. He was absent from home, and when this became known to General Wooster, he stepped into the deacon's seat in front of the pulpit, and calling on his men to join him in prayer, led their devotions with the fervent zeal of So pathetically and so eloquently did he an apostle. plead for his beloved country, for himself and the men under his command, and for the families they left behind them, that it affected all, and drew tears from many eyes. How true to the first sublime lesson in Masonry, which teaches us at the commencement of all laudable undertakings to implore the aid and blessing of God, was his act on this occasion!

The first military service of General Wooster during the Revolution, was in guarding New York. In the spring of 1776, he was sent in the expedition to Canada; and during the following winter and spring he was in command in his own State, guarding it from the attacks of the British, who lay at New York. When, in April of 1777, Governor Tryon made an incursion on Danbury, he led a body of militia in an attack on the invaders at Ridgefield, and fell mortally wounded at the head of his forces, on the 27th of that month. His wound was by a musket-ball in his spine, and he was borne to Danbury, where he expired on the 2d of May, at the age of sixty-seven years, and was interred in the public burial-ground of that town. Upon learning of his death, Congress voted that a monument should be

erected to his memory, but it was not done, and for nearly fourscore years no permanent memorial marked The legislature of his native State, in whose defence he died, however, resolved to perform this long neglected duty, in which they were joined by the Grand Lodge of Connecticut, and the corner-stone of a befitting monument over his grave was laid by the Grand Master of the State, on the 27th of April, 1854, according to the ancient ceremonies of the Fraternity. Among the deposits under this stone was the identical bullet by which General Wooster was slain. Above this stone, a monument, beautifully wrought with civic and Masonic emblems and inscriptions, now rises. It was well thus to mark his grave; but his deeds are his true monument,—lasting as the granite hills of New England, from which the craftsmen wrought the towering shaft that rises over his dust.

Thomas Wooster, the only son of General Wooster, was also a Mason. He was initiated in Hiram Lodge, April 14, 1777, a few days previous to his father's death. He was then about twenty-five years of age. Before the close of the Revolutionary War, the Masonic brethren in Colchester, Connecticut, obtained a warrant from the Massachusetts Grand Lodge for a Lodge in that town, which they denominated Wooster Lodge. It bore date January 12, 1781. A second Lodge, bearing that name, was also chartered by the Grand Lodge of Connecticut, a few years ago, in New Haven. The names of Warren, Montgomery, and Wooster became a standing Masonic toast during the war, commemorative of their virtues as patriot Masons, who fell early in their country's defence.

PIERPONT EDWARDS,

THE FIRST GRAND MASTER OF CONNECTICUT.

PIERPONT EDWARDS, the first Grand Master of Masons in Connecticut, was born in Northampton, Massachusetts, in 1750. His father was the Rev. Jonathan Ed-WARDS, who afterwards became president of the college in Princeton, New Jersey, and his mother was a daughter of the Rev. James Pierpont of New Haven. The memory of both has been preserved for their piety and talents. A few weeks after the birth of their son Pierpont, who is the subject of this sketch, Mr. EDWARDS was dismissed from his pastoral charge of the church in Northampton, and soon after removed to Stockbridge, in the same State, as a missionary to the Stockbridge Indians. He remained there for six years; and the only school in the vicinity was composed of both Indian children and those of white parentage. The constant association of these young urchins together in their studies and their sports, rendered many of them equally fluent in the native language of each other. The elder brother of PIERPONT, who was six years his senior, was said by the natives to "speak as plain as an Indian." Surrounded by such circumstances, young Pierpont learned to lisp his early wants as readily in Indian as in his mother tongue, but we

know not whether he retained a knowledge of that dialect when he came to manhood. His brother afterwards went to reside with one of the Western tribes in New York, to improve in his knowledge of their language and customs, with a view on his father's part of his becoming a missionary among them when of suitable age. He, however, chose a different field of usefulness for himself, and became afterwards president of Union College in Schenectady.

When Pierpont was about six years of age, his father left his residence in Stockbridge and removed to Princeton, New Jersey, where he had been elected president of the college. His labors there, however, were short, for in less than a year he died; and his amiable widow's death soon followed, and the future Grand Master of Connecticut was left a full orphan before he was eight years old. Though thus early bereft of his parents, he received the fostering care of kind friends; was educated, we believe, at Yale, and settled in New Haven as an attorney at law. In that city, at the age of twenty-five years, he was made a Mason in old Hiram Lodge. His initiation was on the 28th day of December, 1775. It was the oldest Lodge in the State, and he was subsequently elected its Master.

About the close of the Revolution in 1783, thirteen of the old Lodges in Connecticut met in Convention in New Haven to establish some general regulations for the good of Masonry in that State, and of this Convention Pierpont Edwards was a member from Hiram Lodge in that city, and was appointed Secretary of the body. He was also chosen by it as one of a committee of four to act as general guardians of Masonry

in that State. All the Lodges in Connecticut at this time were held under authority that had been granted by pre-revolutionary Provincial Grand Masters on this continent, and as their authority was now at an end, the Lodges in the State met again in convention by delegates in Hartford on the 14th of May, 1789, to consider the propriety of forming a Grand Lodge for that jurisdiction.

PIERPONT EDWARDS was a delegate also to this Convention, and was appointed chairman of a committee to prepare a plan for forming a Grand Lodge, to submit to a convention of delegates to be held at New Haven on the 8th of July following. When the Convention met, Mr. Edwards presented the plan he had formed for a Grand Lodge, together with a constitution for its government, which were adopted; and upon a ballot being taken for its Grand Master, he was elected to that office, and held it for two successive years, when he was succeeded by William Judd.

Mr. Edwards was distinguished in civil as well as Masonic life. He was a member of Congress under the old confederation, but of the particulars of his public history we have not the records before us. He died on the 14th of April, 1826, at the age of seventy-six years. His son, Henry W. Edwards, who afterwards became governor of that State, was also a Mason, having been initiated in Hiram Lodge, February 2, 1809. He was also a member of Franklin Royal Arch Chapter in New Haven, having been exalted June 14, 1810. On the 16th of October, 1818, Governor Edwards also became a member of Harmony Council of Royal and Select Masters in that city

JABEZ BOWEN, LL.D.,

LIEUTENANT-GOVERNOR OF RHODE ISLAND, AND GRAND MASTER OF MASONS IN THAT STATE.

JABEZ BOWEN was born in Providence, Rhode Island, about the year 1740. Of his youth and parentage we have no account. He graduated at Yale College in 1757, while yet in his minority, and afterwards became chancellor of the college in Providence as the successor of Governor Hopkins. He held the chancellorship for thirty years. During the Revolutionary War he was devoted to the cause of his country, was a member of the Board of War, judge of the Supreme Court, and lieutenant-governor of his State. He was also a member of the State convention to take into consideration the constitution of the General Government when it was formed. During the administration of Washing-TON, after Rhode Island had accepted of the constitution, he was the Commissioner of loans for his State. With a great capacity for public business, and of unquestionable integrity, he gained an elevated character and great influence in society.

Governor Bowen was a Mason, and rose to the highest rank in the Fraternity. We are unable to give the date of his initiation, but in 1762 he was the Junior Warden of St. John's Lodge in Providence. He also

held the same office from 1765 to 1769, when the labors of his Lodge were for a few years suspended. St. John's Lodge had been organized in 1757, and at the close of 1769 it had so declined that at its meetings no more than eight were usually present.

"Thus discouraged, without numbers, without funds, and without accommodations, they closed the Lodge, shut up the books, and sealed up their jewels."

Jabez Bowen was at this time its Junior Warden. We may imagine the Genius of Masonry weeping over that deserted Lodge, and saying, as she departed—

"Those walls are tott'ring to decay;
There's dampness on the stair;
But well I mind me of the day,
When twoscore men met there—
When twoscore brothers met at night,
The full round moon above,
To weave the mystic chain of light,
With holy links of love."

Upon the 15th of July, 1778, Jabez Bowen received a commission from John Rowe, Provincial Grand Master of Massachusetts, to reopen this Lodge and act as its Master. It was during the midst of the Revolutionary War, and they met by permission of the State authorities in the council-chamber. The genius of Masonry returned; the Lodge was reorganized under its new Master, and upon St. John the Evangelist's day, in December of that year, held a public celebration which was largely attended by brethren of the army who

were stationed in that State. The address on the occasion was delivered by General Varnum. It was the first Masonic celebration ever held in Providence, and seventy-one members of the Fraternity were present.

Jabez Bowen continued to preside over St. John's Lodge as Master until the close of 1790, a period of nearly thirteen years. In 1791 a Grand Lodge was formed in Rhode Island, and he was elected its first Deputy Grand Master. He continued to hold this office for three years, and in 1794 was elected Grand Master. He held this office until the close of 1798.

The official labors of Mr. Bowen in Masonry covered a period of twenty years after the revival of his Lodge, and during the same time he was constantly engaged in public employments. In the religious improvement of society he also took a deep interest. He was a member of the Congregational church in Providence, and president of the Bible Society of Rhode Island. He lived a life of usefulness, and died lamented, on the 7th day of May, 1815, at the age of seventy-five years.



COLONEL WILLIAM BARTON,

THE RHODE ISLAND MASON WHO CAPTURED THE BRITISH GENERAL PRESCOTT.

Among the names of Masonic brethren which the revolutionary annals of our country introduce on the pages of history, and distinguished by one bold act, stands that of Colonel William Barton, who successfully planned and effected the capture of the British General Prescott. He was born in Providence, Rhode Island, in 1750; but of his parentage and early life we

have no account. He took up arms in defence of his colony soon after the Revolution commenced, and in 1777 we find him holding a commission as lieutenant-colonel in the Rhode Island troops, and active in defending his State against the British forces under General Prescott.

PRESCOTT was an arrogant and tyrannical officer, and he made himself particularly obnoxious to the citizens of Rhode Island; for his persecutions extended not only to prisoners taken in war, but to private unarmed citizens, and even women and children. All classes were alike made objects of his cruelty. His headquarters were at the house of a Quaker by the name of Overton, about five miles from Newport. Incensed at the daily reports of his tyranny and insolence to citizens, Colonel Barton determined, if possible, to effect his capture. For this purpose he engaged a few trusty men, and on a sultry night in July of 1777, he embarked with them in whaleboats, and crossed Narraganset Bay from Warwick Point, passing through the British fleet, and landing in a sheltered cove near Prescott's headquarters.

In the darkness of that night, they had passed the guard-boats of the British with muffled oars, and had heard the sentinel's cry of "All's well," without being discovered. Colonel Barton now divided his comrades into two bands, and approached the house where the British commander slept. As they came to the gate, a sentinel hailed them and demanded the countersign. "We have no countersign to give," boldly replied Colonel Barton. "Have you seen any deserters here to-night?" continued he in the same cool and collected

voice. Deceived by their manner, the sentinel supposed them friends; nor did he suspect the truth, until his musket was seized and he was secured and threatened with instant death if he made any noise.

Colonel Barton then entered the house boldly, and found the Quaker host reading, while all the other inmates were in bed. He inquired for General Pres-COTT'S room, and the Quaker pointed him to the chamber. With five men he then ascended the stairs, and tried the general's door; but it was locked. No time was to be lost, and a negro who was in the party, drew back a few steps, and with a blow like a batteringram, burst the door in with his head. PRESCOTT supposed he was in the hands of robbers, and seized his gold watch to secure it; but Colonel Barton quickly undeceived him by telling him he was his prisoner, and that his safety lay only in his perfect silence. begged time to dress; but as it was a hot July night, his captors compelled him to delay his toilet until they could afford him more time; and he was taken in his night-clothes to their boat, and safely conveyed to Warwick Point, undiscovered by the sentinels of the fleet. The captive was kept silent during this midnight boat-ride, by a pistol at each ear; and when he landed, he first broke the silence by saying:

"Sir, you have made a bold push to-night."

"We have been fortunate," coolly replied Colonel Barton.

General Prescott was conveyed that night in a coach to Providence, and was subsequently sent to Washington's headquarters in New Jersey. On his way there he stopped with his escort to dine at the

tavern of Captain Alden, in Lebanon, Connecticut. The landlady set before them a bowl of succotash, a well-known Yankee dish composed of corn and beans. The haughty British captive supposed it an intentional insult, and indignantly exclaimed, "What! do you feed me with the food of hogs?" at the same time strewing the contents of the dish upon the floor. Captain ALDEN was soon informed of the outrage, and at once gave the British general a horsewhipping. PRESCOTT, for the second time a captive, was exchanged for General Lee, and returned to his command in Rhode Island; but that he did not soon forget his castigation by the Connecticut landlord, is seen by his afterwards excusing himself for some discourtesy to an American gentleman, by saying: "He looked so much like a d-d Connecticut man that horsewhipped me, that I could not endure his presence."

Colonel Barton was rewarded for his gallant services in capturing General Prescott, by a vote of thanks from Congress, accompanied by an elegant sword; and also by a grant of land in Vermont. He was also promoted to the rank and pay of colonel in the Continental army. He did not, however, long remain in active service; for in an action at Butt's Hill, near Bristol Ferry, in August of 1778, he was so badly wounded as to be disabled for the remainder of the war.

In 1779, Colonel Barton was made a Mason in St. John's Lodge in Providence, Rhode Island. Of his subsequent Masonic history we have no record.

The lands Congress gave him in Vermont, proved in after-years an unfortunate gift; for in some transaction growing out of the sale of them, he became en-

tangled in the meshes of the law, and under the code of that State, he was imprisoned in his old age for many years in the debtor's cell.

When General La Fayette visited this country in 1825, hearing of the imprisonment of the revolutionary veteran and its cause, he paid the claim and restored his venerable fellow-soldier and Masonic brother to liberty. Though kindly intended, it was a national rebuke, as well as a rebuke to the "Shylock who held the patriot in bondage, and clamored for the pound of flesh." It was this circumstance which drew from the poet Whittier his touching lines on The Prisoner for Debt:

"What has the gray-haired prisoner done?

Has murder stain'd his hands with gore?

Not so; his crime's a fouler one:

God made the old man poor!

For this he shares a felon's cell,

The fittest earthly type of hell!

For this, the boon for which he pour'd

His young blood on the invader's sword,—

And counted light the fearful cost!—

His blood-gain'd liberty is lost."

Colonel Barton lived to the age of eighty-four years, and died at Providence in 1831, venerated and beloved by all who knew him.



A MAJOR-GENERAL OF THE REVOLUTION; FIRST GRAND MASTER OF THE GRAND LODGE OF NEW HAMPSHIRE, AND GOVERNOR OF THAT

JOHN SULLIVAN, the first Grand Master of Masons in New Hampshire, was of Irish descent. His father emigrated from Ireland to this country and settled in Ber-

wick, in Maine, a few years before his birth. There, on the 17th of February, 1740, the subject of our sketch

was born. He was his father's oldest son, and his early years were spent in assisting him upon his farm. When he came to manhood he studied law, and was regularly admitted by the court as an attorney. He established himself in his profession in Durham, New Hampshire, and soon rose to distinction as an attorney and politician. In 1774 he was sent as a delegate from New Hampshire to the Continental Congress. On his return home, he was engaged with some other distinguished patriots of his State in taking possession of the British fort in the harbor of Portsmouth. It was a bold act, and one hundred barrels of powder and a quantity of cannon and small-arms were secured for the future use of the colonists by the transaction.

He was re-elected to Congress the following year, and remained in it until his services were required in his own State, when he returned home with a commission as one of the eight brigadier-generals which Congress appointed, and soon after repaired to Washing-Ton's headquarters at Cambridge. When the Continental army was organized in 1776, he was promoted to the rank of major-general, and was sent to take the command of troops in Canada. He was not successful in this expedition; was superseded in command of the northern division by General GATES, and joined the army of Washington at New York. Here the illness of General Greene placed him in command of his division at the battle of Brooklyn, in which he was taken prisoner. Being soon after exchanged for General PRESCOTT, he again joined the army, and was placed in command of one of its four divisions. He was with Washington at the battles of Brandywine and Germantown, but while the army was quartered the following winter at Valley Forge, he was sent to Rhode Island to take command of the troops stationed in that State. In the summer of 1778 he besieged the British force at Newport; but the want of the desired co-operation of the French fleet prevented his full success.

While in command in Rhode Island in the autumn of 1778, our first Masonic record relating to General Sullivan as a Mason appears. It was the permission granted by him to the Brethren under his command to join in the Masonic Festival of St. John, on the 28th of December of that year, in Providence. General Varnum, who was also stationed in Rhode Island, delivered the Masonic address that day.

General Sullivan had doubtless been made a Mason previous to the Revolution, but we have seen no record of the time or place. In the spring of 1779 he was called into a new field of operations, being sent in command of the expedition against the Indians and Tories of New York. In this service he was accompanied by General Clinton, and Colonel Proctor with his regiment of Pennsylvania artillery, in which a Military Lodge had recently been organized under Colonel Proctor as Master.

This expedition, successful in its designs but tragic in its events, was a distinct feature in the war of the Revolution; and the pages of our country's history have invested with a kind of romance the details of its progress and consummation. From the commencement of the war, the loyalists of the north had been joined with the Indians of the Six Nations in New York in cruel and destructive warfare on our northwestern borders. In Canada and along the mighty lakes and rivers of the north were British fortresses, in whose strongholds the loyalists found safe retreat and shelter from danger; and between these and the settlements and towns of the States which were in arms against the king, were the hunting-grounds and the war-paths of the Iroquois. Here, for years which they numbered by the leaves of their forest-trees, their old men and their women had rudely cultivated rich interval lands along the streams, and in many favorite places their cone-like cabins had clustered into villages. Around these the fruit-trees of their distant civilized neighbors had been planted and grown to maturity, and abundant cornfields supplied their wants when the fortunes of the chase failed them.

From these British fortresses upon the lakes, and the intervening wilderness fastnesses between them and the American settlements, the lovalists and Indians commingled together, and fell in predatory bands on many defenceless towns and villages, whose natural defenders were absent in the general defence of the country under Washington. Like arrows from an unseen bow, or fire-bolts from a mantling summer-cloud, they often came when and where they were least expected, and retired so quickly that no trace was left of them except the work of the firebrand and the hatchet, or the blood-stained footsteps of their captives in their hurried return to the wilderness of the Iroquois or the forts at Niagara. The forest domains of New York were a hiding-place for loyalists, and a storehouse and home to the Indians. The leaders of the loyalists were Sir John Johnson, Colonel Guy Johnson, and

Colonels Butler and Claus, all relatives, and all formerly distinguished Masons of the Mohawk Valley, and members of St. Patrick's Lodge. Their Indian ally, Brant, the war-chief, was also a Mason. To him history has sometimes paid a tribute of respect for a remembrance of his Masonic vows during the bloody scenes of war, but to Johnson and Butler never. Their eyes had become blind to the Mason's sign, their ears deaf to the Mason's word. In the Masonic traditions of the Revolution, they have since stood as Ishmaelites in Israel. But let the mantle we seek to draw over our own faults, in part cover theirs. History is not always impartial.

The expedition of General Sullivan in 1779 against these loyalists and Indians was a war measure, planned and approved by Washington as a punishment for the unjustifiable warfare of the allied loyalists and Indians; and by breaking up their strongholds and destroying their means of subsistence, to prevent their future depredations on our unprotected settlements. Sternly he gave what he deemed a necessary command, and most faithfully and severely did General Sullivan execute it. History has told it on its pages, and we have only space for some of its incidents.

Having no previous military road to use, General Sullivan was obliged to cut his pathway from Easton on the Delaware across a mountainous wilderness to Wyoming on the Susquehanna. As he approached the latter place, he sent a small advance company ahead under Captain Davis and Lieutenant Jones. They were met by a party of Indians, defeated, and the captain and lieutenant both slain and scalped.

They were left by the Indians on the ground where they fell, and after their departure were hastily buried by their surviving comrades. Captain Davis and Lieutenant Jones were both Masons, and when General Sullivan reached the Valley, he had their bodies taken up and reinterred at Wyoming with Masonic ceremonies. It was the first Masonic meeting ever held in that valley, and the procession of Brethren that bore the bodies of their slain companions from their first resting-place in the forest, for a more decent interment at Wyoming, was attended by the regimental band, which played Roslin Castle on their march. This Military Lodge, on that occasion, met at the marquee of Colonel Proctor. Neither history nor tradition has given us the names of Brethren present, but it is well known that a large number of the officers in that expedition were Masons, all of whom, whose duty permitted it, it is presumed, were present. The old town at Wyoming had, at that time, a few permanent inhabitants, whose descendants still reside there; and traditions of these events have the most positive verity. Fifteen years later (1794) a Lodge was chartered in the same place by the Grand Lodge of Pennsylvania, which still exists as No. 61, at Wilkesbarre.

General Sullivan proceeded soon after on his expedition, following up the Susquehanna to its junction with the Tioga. Here, while awaiting the arrival of General Clinton who was to meet him with additional forces at this point, a Masonic funeral sermon on the death of Captain Davis and Lieutenant Jones was preached by Dr. Rodgers, one of the chaplains of the

expedition. This service was held on the 18th of August, and the text was from the seventh verse of the seventh chapter of Job, "Remember that my life is wind." The progress of Masonry was thus following the footsteps of war in its advancement into the American wilderness. The sound of its gavel was renewed at old Tioga Point under a warrant granted by the Grand Lodge of Pennsylvania in 1796, for Lodge No. 70, which is still working but a few rods from where this Masonic sermon was preached in Fort Sullivan in 1779.

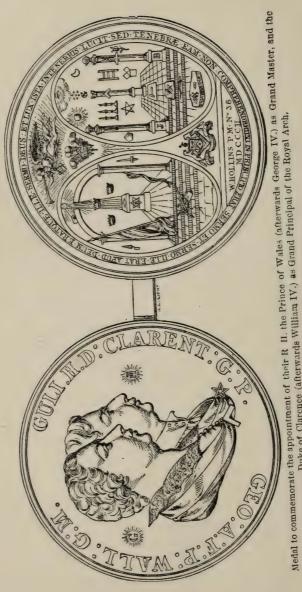
From the commencement of General Sullivan's wilderness march, the scouts of Brant and his Tory associates Johnson and Butler had watched his progress. They no doubt knew his design was to penetrate the heart of the Indian country, and perhaps proceed to Niagara. His superior numbers had now gained him an admission to their *House*, as they termed their country, the south-door of which they said was at "Tioga Point." There General Sullivan had been joined by two thousand men under General Clinton, making his number then five thousand.

With this strong force Brant, Johnson, and Butler saw General Sullivan enter the south-door of the Iroquois, and proceed up the Tioga. When near what was afterwards called Newtown (now Elmira), they laid an ambuscade and prepared to give him battle. His strength overcame their cunning and bravery, and defeated and disheartened they fell back before his victorious army, and saw him destroy their cornfields, cut down their orchards, and burn their towns without again offering a united resistance. One of the incidents of this devastating march is painfully interesting,

and of a character entitling it to a place in Masonic narrative.

After General Sullivan had passed into the heart of the Indian country, and was near the Genesee River, he sent Lieutenant Boyn with a guide and twenty-six men to reconnoitre an Indian town six miles ahead. guide mistook the way, and on the return of the party. they were drawn into an ambuscade by Brant and Butler with several hundred Indians and rangers, as the lovalists were called, and nearly all his men were killed. Boyn was wounded, and with one of his party taken prisoner. He had been captured once before at the storming of Quebec, but then was exchanged. From the private ranks he had risen to that of lieutenant of a rifle company of the Pennsylvania division, and was about twenty-two years of age. He was the largest and most muscular man in his company, but having been wounded, he was now in the power of the enemy. Lieutenant Boyd was a Mason, and knowing the ferocity of the Indians after seeing their towns burned, he gave to Brant, who was also a Mason, a sign of the Fraternity, claiming protection. The dusky chief recognized it and at once promised him his life. But being called away soon after, Boyn was left in the care of General Butler, who, as before stated, had formerly been a member of St. Patrick's Lodge on the Mohawk. Butler demanded of the captive information which his fidelity to his own commander would not allow him to give. The scene became one of tragic interest. Enraged at the silence of Boyd, Butler had him placed before him kneeling upon one knee, with an Indian on each side holding his arms, and another





Duke of Clarence (afterwards William IV.) as Grand Principal of the Royal Arch,

standing behind him with a tomahawk raised over his head. Butler inquired the number of Sullivan's men. "I cannot answer you," was Boyd's reply. He then inquired how his army was divided and disposed. "I cannot give you any information, sir," again replied the heroic captive. Again, for the third time, Butler harshly addressed him:

"Boyd, life is sweet; you had better answer me."

"Duty forbids," was the reply; "I would not, if life depended on the word."

Reader, contemplate the scene. Both were Masons; the one haughty, imperious, and forgetful of his vows; the other a captive in his hands, with fortitude undaunted and fidelity unshaken, thrice refusing to betray his trust. His last refusal cost him his life; for before Brant returned to his captive, and unknown to him, BUTLER delivered him into the hands of the infuriated Indians about him, and, amidst tortures too horrid to describe, he fell a martyr to his trust. Thus fell Lieutenant Boyd on the 13th of September, 1779. His remains were found on the following day, and buried by order of General Sullivan on the borders of a small stream, where they lay undisturbed until 1841, sixty-two years after the event, when they were identified, collected in an urn, and reinterred with much ceremony in Mount Hope Cemetery at Rochester.

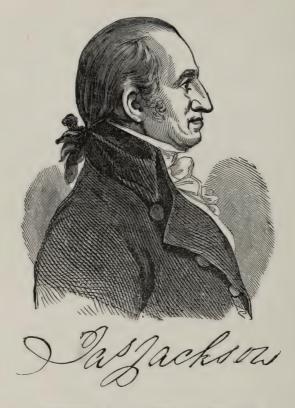
General Sullivan proceeded no further on this expedition than the Indian towns on the Genesee, and returned to Tioga, still burning wigwams, and destroying every means for subsistence within his reach. So dreadful and widespread was the devastation he made, that he was afterwards called by the

Indians "The Town Destroyer." General Sullivan was absent from the headquarters of the army in this expedition about five months, and on his return received the thanks of Congress for his services; but he was dissatisfied with the action of the Board of War, pleaded ill-health, and resigned his commission in the army. He then retired to private life, and resumed his former profession. He was, however, immediately elected by the State of New Hampshire a delegate to Congress, and took his seat in that body in 1780. He left Congress after one year's service, and again returned to his profession. In 1783 he was appointed attorney-general of his State, helped to form its constitution, and was chosen a member of its council. In 1786 he was elected governor of New Hampshire, and held the office for three successive years.

During the last year that General SULLIVAN occupied the gubernatorial chair of his State, an independent Grand Lodge was formed in that jurisdiction, and he was elected its first Grand Master. Masonic lodges were not numerous in New Hampshire at that time; but five having then been organized in the State, and but one of these (St. John's at Portsmouth) preceding the Revolution. During the same year that General SULLIVAN was Grand Master of the State, he was also Master of this old lodge at Portsmouth. In October of 1790, at a meeting of this Grand Lodge, General Sullivan communicated to that body by letter the fact, that the alarming state of his health would no longer permit him to serve as Grand Master, at the same time expressing his grateful acknowledgments for the honor they had conferred upon him.

Dr. Hall Jackson was therefore elected Grand Master in his stead.

General Sullivan soon after received an appointment as Federal judge of his district, and held that office till the close of his life. He died on the 23d of January, 1795, in the fifty-sixth year of his age. Twenty years of his life had been spent in public service, but still he had found time to acquire a fund of general literature, and had been honored by the university at Dartmouth with the degree of Doctor of Laws. He led a life of usefulness, and his death was felt as a public loss.



GENERAL JAMES JACKSON,

GOVERNOR, AND GRAND MASTER OF GEORGIA.

The incidents of human life are sometimes so strange, that a faithful narrative of them seems a work of romance rather than reality. Many a protraiture of heroes of the Revolution is rich with such incidents; and of names thus characterized, stands that of James Jackson, of Georgia.

He was born in Devonshire, in England, on the 21st of September, 1757. His father emigrated to America in 1772, and settled in Georgia, and young Jackson, then fifteen years of age, became a student of law in Savannah. He loved his adopted country, and when its liberties were threatened by the English government he shouldered his musket to defend them. vious to the Revolution, Savannah had been a military station of the British troops; and in 1774, when the controversy between the colonies and the English government began to be serious and threatening, the royal grenadiers proudly marched the streets of that city. This did not, however, deter the patriotic inhabitants from organizing as "Sons of Liberty" in common with the patriots of other colonies; and early in 1776, the royal governor of Georgia found his authority there at an end.

It was at this period that young Jackson left his studies, took up his musket, and became a soldier. He was active in repelling the invading force that threatened Savannah, and so well did he perform his duties, that in 1778, when but twenty-one years of age, he was appointed brigade-major of the Georgia militia. In this capacity he saw active service, and was wounded in the skirmish on the Ogeechee, in which General Scriven was killed.

At the close of that year, the British made an attack on Savannah, and it fell into their hands. Major Jackson fought in its defence, but when compelled to yield to a superior force, he was among those who fled to South Carolina, and joined General MOULTRIE's brigade. The account of that dismal flight is full of romantic

nacidents. Hunger and fatigue had rendered his appearance wretched and suspicious, and his foreign accent induced some of the Whigs to suspect that he was a British spy. He was accordingly arrested, summarily tried, and condemned to be hung. He was taken to the fatal tree; a rope was prepared, when a gentleman of reputation from Georgia recognized him and saved his life.

Major Jackson was soon after active in the terrible, but unfortunate siege of Savannah by the American and French forces in October of 1779; and in August, 1780, he joined Colonel Clark's command, and was at the battle of Blackstocks. In 1781, General Pickens made him his brigade-major, and his zeal and patriotism infused new spirit into that corps. He was at the siege of Augusta in June of that year, and when the American forces took possession of it, he was left in command of its garrison. After this he was in command of a legionary corps, and well sustained his reputation as a skilful officer. Afterwards he joined General Wayne at Ebenezer on the Savannah, and was the right-arm of his force until the evacuation of the Georgia capital by the British in 1782.

Major Jackson retired on the return of peace to Savannah, and his patriotic services during the war were so highly appreciated, that the legislature of Georgia gave him a house and lot in that city. He was married in 1785. It was at this period of his life that we find our first records of his Masonic history. King Solomon's Lodge at Savannah, which had commenced its work under an old oak-tree in 1733 when the first settlement in Georgia began, had belonged to the

branch of Masons denominated *Moderns*; but in February, 1785, it was proposed by Major Jackson, who was then one of its members, that they form themselves into a lodge of *Ancients*. The proposition was referred to a committee, and was subsequently agreed to, and the brethren were duly constituted by the usual ceremonies a Lodge of Ancient York Masons.

In 1786 an independent Grand Lodge was formed in Georgia by the former Provincial Grand Master, Governor Samuel Elbert's relinquishing all authority as such; and of the new Grand Lodge thus formed, General William Stephens was Grand Master, and General James Jackson (who had the same year been promoted to the rank of a brigadier-general), was his Deputy. The following year he was elected Grand Master, and held the office by re-election until the close of 1789. During the first year that he served as Grand Master he was elected governor of his State; but he declined the honor on account of his youth and inexperience, being then less than thirty years of age—a rare instance of genuine modesty that perhaps has no parallel in the history of our country. He was, however, elected soon after to a seat in the Federal Congress, and from 1792 to 1795 was a member of the United States Senate. In the mean time he received the appointment of majorgeneral.

In 1798 he was a member of the convention that framed the constitution of the State of Georgia; and it is said that that instrument was the work of his hand and brain. He was elected the first governor under it, and held the office until 1801, when he was again

elected to the Senate of the United States, and held that position until his death, which occurred in the City of Washington on the 19th of March, 1806, in the fortyninth year of his age. His remains were at first buried a few miles from the city, but were subsequently removed and deposited in the congressional burial-ground at Washington. Upon the stone which marks the spot is an inscription by his friend and admirer, John Randolph, of Roanoke.

The record of his life is deeply engraven on the Masonic, as well as general history of our country. It was during his Grand Mastership, and under his direction, that the Grand Lodge of Georgia made strong efforts to unite all the Grand Lodges in America under one general head; and his correspondence on this subject is still to be found in the archives and on the record-books of most of the then existing Grand Lodges. The project, however, failed, and though at various times during the present century it has been publicly recommended by distinguished Masons, it has never yet been accomplished.

There have been other distinguished American Masons by the name of Jackson, whose identity has sometimes been confounded with his, where the name has been found in old lodge-records and documents. One of these was Dr. James Jackson, of Massachusetts, who was Junior Grand Warden of the Grand Lodge of Ancients in that State in 1780. Another was General Andrew Jackson, late President of the United States, who was in 1822–3 Grand Master of Masons in Tennessee. Dr. Hall Jackson was the second Grand Master of New Hampshire.



MA Davie

WILLIAM RICHARDSON DAVIE,

GOVERNOR OF NORTH CAROLINA, AND GRAND MASTER OF MASONS IN THAT STATE.

WILLIAM RICHARDSON DAVIE, governor of North Carolina, and Grand Master of Masons in that State, was of English birth, having been born at Egremont, near White Haven, in England, on the 20th of June, 1756. His father brought him to America when he was but five years of age, and left him to the care of a

maternal uncle, the Rev. WILLIAM RICHARDSON of South Carolina, by whom he was adopted as a son. There in the old Palmetto State he was reared and educated until he was fitted for college, when he was sent to Princeton, New Jersey, where he graduated in the fall of 1776, in the twenty-first year of his age.

During his senior year in college, the storm-cloud of war burst on our land; and when the British army was advancing upon the city of New York, he left his class, and became for a time a volunteer soldier; but after the battle of Long Island, and the capture of the city, he returned to Princeton and completed his studies. His concluding lessons were taken within the roar of the British cannon, and he left Princeton just before Washington and his broken army passed through that town in their flight towards the Delaware.

The young graduate then returned to his Southern home; but he carried with him the remembrance of scenes he had witnessed at the North, and resolved to enter the field in defence of his adopted country, and resist the aggressions of his fatherland, as soon as an honorable post could be found. No position worthy of his talent at once offering itself, he engaged in the study of law at Salisbury, in North Carolina. But the fire of patriotism still burned in his breast, and as the war-clouds thickened, he joined a corps of dragoons as lieutenant, and marched towards Charleston, in South Carolina, to join the legion of Pulaski. In the battle of Stono Ferry, a few miles from Charleston, he was wounded in the thigh, and confined with his wound in the hospital for five months.

When he recovered, he returned to Salisbury, and

resumed the study of law. In 1780 a regiment of cavalry was raised by the State of North Carolina, and he received in it a commission as major. In the equipment of this troop, he is said to have expended the last shilling of his own private means, and as he mounted his war-horse, he had nothing but that mettled steed and his own good blade that he could call his own. He nobly aided Sumter in his operations on the Catawba, and was at the battles of Hanging Rock, Ramsour's Mills, and at Wahab's Plantation. For his services in that campaign, he was rewarded with the office of colonel.

When General Greene took command of the Southern army in 1781, he appointed Colonel Davie his commissary-general, and he was with that officer in his celebrated retreat, and at the battles of Guilford, Hobkirk's Hill, and Ninety-six. It was at this trying hour, when the fate of the Southern army seemed to hang upon a brittle thread, when its numbers were reduced, its ammunition nearly exhausted, and its commissariat empty, that General Greene sent Davie to represent his condition to the government of North Carolina, charging him to give "no sleep to his eyes, nor slumber to his eyelids," until relief could be obtained. But the dark days of Southern despondency soon passed away, and when the peace of 1783 smiled on the land, the heroes who had won American liberty returned to their former homes and peaceful avocations.

Colonel Davie left the army in the autumn of 1783, married a daughter of General Allen Jones, and commenced the practice of law in Halifax, North Carolina. In this profession he soon became eminent, and was

chosen a delegate to the convention that framed the Federal constitution. He was also commissioned in 1797 a major-general of the militia of the State, and in 1798, he was appointed under Washington a brigadier-general in the army of the United States. In the same year he was also elected governor of the State of North Carolina, and was soon after appointed by President Adams an associate envoy extraordinary to France, with Elsworth and Murray.

Governor Davie was a Mason, but we are unable to state at what time, or in what lodge, he became a member of that Fraternity. He was twenty-seven years of age when he settled as a lawyer in Halifax. An old lodge had existed since 1767 in that town, but the sound of its gavel had ceased during the Revolution. When peace was established, the old lodges of North Carolina resumed their labors, and in 1787 they all united to form an Independent Grand Lodge for that State. Of this Grand Lodge, Governor Davie became the third Grand Master, a position which he held for many years, and until he was sent as ambassador to France in 1799. It is presumed he was made a Mason in the "Royal White Hart" Lodge at Halifax.

Governor Davie took a deep interest in the educational interests of his State, and was one of the founders of the "North Carolina University," at Chapel Hill, the corner-stone of which he laid, as Grand Master of the State, on the 14th of April, 1798, in presence of all the civil and Masonic dignitaries of North Carolina.

This stone, Masonic records state, was laid at the southeast corner of the edifice, according to Masonic usage at that day.

The procession was composed of the—

"Architect,
Mechanics and Peasants,
Grand Music,
Teacher and Students of Chatham Academy,
Students of the University,
The Faculty of the University,
The Gentlemen of the Bar,
The Honorable the Judges,
The Honorable the Council of State,
His Excellency the Governor,
The Trustees of the University,
The Masonic Craft, with
The Grand Master."

It was the most important public Masonic ceremony in North Carolina during the last century, and the Rev. Dr. Caldwell, a member of the Faculty of the University, delivered an oration on the occasion.

When Governor Davie returned from France, he was engaged by President Adams in some Indian treaties; but upon the death of his wife, in 1803, he withdrew from public life, and died at Tivoli (some authorities say Camden), in South Carolina, in December of 1820, in the sixty-fourth year of his age. On his retirement from the office of Grand Master, a lodge was chartered in Lexington, bearing the name of "William R. Davie" lodge. It is still in existence. Another lodge called "Davie" was soon after chartered in Bertie County, but it has since ceased to exist.

RICHARD CASWELL,

GOVERNOR OF NORTH CAROLINA, AND GRAND MASTER OF MASONS

IN THAT STATE.

RICHARD CASWELL, governor of North Carolina, and Grand Master of the Masons in that State, was born in Maryland, on the 2d of August, 1729. His father was a merchant, and having met with some reverses in business, his son, RICHARD, left the parental roof to seek his fortune in the new colony of North Carolina. His education and social standing must have been good, for he bore letters of commendation from the governor of Maryland to Governor Johnston, of North Carolina, and received employment in one of the public offices. He was appointed deputy surveyor of the colony, and also clerk of the court of Orange in 1753. He was then twenty-four years of age.

He soon afterwards married, and settled in Dobbs (now Lenoir) County. His first wife bore him one son, William, and died. He married a second wife, who was Sarah, the daughter of William Herritage, an eminent attorney, and under him he studied law, and was licensed to practise in the courts of that colony. In 1754 he had been chosen a delegate to represent the

county of Johnston in the Colonial Assembly, and was honored with a continuance of that appointment for sixteen successive years, the ten last of which he was speaker of the Lower House. He also bore a commission as colonel of the militia of his county, and as such, was joined with Governor Tryon in suppressing an uprising of the people in the first stages of colonial discontent at their taxations by the English government.

Caswell was then in the meridian of life, his education and position were such as to give him influence in the colony, and he no doubt looked with disfavor on the first opposition that was shown in North Carolina to the powers of the royal government. He could not, however, have long remained an advocate of the royal pretensions; for in 1774 he was one of the delegates from his State to the General Congress at Philadelphia, and was continued in this office in 1775. In September of that year he resigned his seat in Congress, to fill the office of treasurer of North Carolina.

The old colonial government under Governor Martin, the last of the royal governors of North Carolina, had lost all its power after the second meeting of the General Congress at Philadelphia, and a body, calling itself the Provincial Congress of North Carolina, assumed the powers of government in that commonwealth. A declaration of rights, and a constitution, were adopted in 1776, and Richard Caswell was elected the first governor under it. He had been a member of the Provincial Congress that framed this constitution, had presided over that body as its president, and had also received from it the appoint-

ment of brigadier-general of the militia of the district of Newbern. He was continued as governor of North Carolina through the years of 1777, '78, and '79, and refused to receive any compensation for his services beyond his expenses.

In 1779 he took the field as brigadier-general, led the troops of North Carolina under General Gates, and was engaged at the disastrous battle of Camden. He afterwards was a member of the Senate of his State, was chosen its speaker, and held other offices of public trust, until 1784, when he was again elected governor of his State, and again held the office for two successive years, at the close of which, by the provisions of the constitution, he became ineligible. In 1787 he was elected by the Assembly a delegate to the convention that framed the Federal Constitution in the city of Philadelphia, with power to appoint a substitute if he could not attend. William Blount was selected by him as his substitute, and his name stands on the national records as a delegate from North Carolina, instead of that of RICHARD CASWELL. In 1789 he was again elected to the Senate of his State, and also a member of the convention that finally ratified for North Carolina the Federal constitution.

When the legislature of his State met in 1789, he was again speaker of the Senate:

"But his course was run. His second son, RICHARD, had been lost on his passage by sea from Charleston to Newbern, and the father certainly entertained the opinion that he had been taken by pirates, and carried to Algiers, or murdered. This, and other events, threw a cloud over his

mind from which he never recovered. While presiding in the Senate, on the 5th of November, he was struck with a paralysis, and after lingering speechless till the 10th, he expired in the sixtieth year of his age. His body was, after the usual honors, conveyed to his family burial-place in Lenoir, and there interred with Masonic honors."

His funeral oration was delivered by Francis Xavier Martin, of which the following is a copy:

"Worshipful Sirs and Worthy Brethren—Bereft of him who conducted our works, we are met to discharge the tribute of a tear due to his memory. How deeply the rest of the community sympathizes with us, on this melancholy occasion, the attendance of a respectable number of our fellow-citizens fully testifies.

"Shall our griefs terminate in sterile tears? Shall this discourse, sacred to the memory of the Most Worshipful and Honorable Major-General Richard Caswell, Grand Master of the Masons of North Carolina, be, like the song of the untutored savage, the mere rehearsal of a warrior's achievements? No. In admiring the virtues that have rendered his death, like Josiah's lamented in Judea and Jerusalem, let us, as Christians and Masons, be stimulated, not to offer idle adulation to his manes, but to imitate, in the practise of every virtue, so bright a pattern.

"Nothing excites more powerfully to virtuous deeds, than the examples of those whom they have rendered conspicuous. Man generally desires what he finds applauded in others. And, either because virtue appears more noble when he hears it praised, or less difficult when he sees it practised, he is stimulated thereto—as the labor is not without reward, and remissness would be without excuse.

"The examples of the dead are no less powerful than those of the living. We look upon the virtues of the former with a greater degree of veneration, as we view those of the latter with a greater degree of envy; perhaps, because, death having crowned them, we are willing to believe that posterity praises without flattery, as it praises without interest—or rather (for why should the real reason be concealed in this temple of truth?) because our pride will not suffer us to acknowledge them.

"To convene the people when some illustrious popular character has terminated his career, and to improve the opportunity of exciting them to patriotic virtues, is an ancient custom, frequent instances of which occurred in sacred and profane history. The heart of man, however obdurate, when operated upon by grief, or the idea of a future state, is prepared to receive such favorable impressions; as the stiff and close-grained stone becomes pliant and ductile when heated by the fire of the furnace.

"Thus we read that the corpse of Cæsar, having been brought into the Forum of the then metropolis of the world, Antony, holding up that Dictator's garment, addressed the Roman people: 'You well know,' said he, 'this mantle. I remember the first time Cæsar put it on. It was on the day he overcame the Nervii. If you have tears to shed, prepare to shed them now.'

"With as much propriety can I rise to-day, and addressing you, say:

"You well know these badges. They are the insignia of Masonry—of a society which, for its antiquity and utility, acknowledges no equal among the institutions of the sons of man. Behold the white apron that was girded on him, the loss of whom we bemoan, on the day he became a Mason! He has left it to you unsullied. He has left it to you,

decorated with those marks of dignity to which merit alone gives title.

"If you have tears to shed, prepare to shed them now.

"He is no more. No longer shall he, like the eastern sun, illuminate our lodges; no longer shall he plan or direct our works

"You well know, fellow-citizens, that sword, emblem atical of Supreme Executive Authority. I remember the first time it was delivered to him. It was on the day we shook off the British domination and became a People.

"If you have tears to shed, prepare to shed them now.

"He is no more. No longer shall he wield the sword of justice attempered by mercy. No longer shall he preside in your councils, or lead you to the hostile field.

"To enter here into a minute detail of the services he rendered you, would be to premise that they may be obliterated from your memory—you remember them. Brethren and fellow-citizens, they cannot have been forgotten.

"It was he who headed you on the day you broke down the superior phalanx of Scotch troops, at Moor's Creek; and thereby preserved the cause of freedom from the deadly blow this re-enforcement would have enabled our enemies to strike.

"It was he who presided in the Assembly of Patriots, who framed that instrument, which defined your rights and the authority of your rulers, and has secured your liberties to this day.

"It was he whom your united voices twice called to the supreme magistracy of this State—and it was he who, but a few days ago, still filled the chair of your Senate.

"If his public character affords a vast field to the panegyrist's fancy, his private one deserves no less attention and praise In it we shall always find an example worthy of imitation.

"Public virtue may procure a more shining reputation, but domestic virtue gives a more solid merit. The former, when unsupported by the latter, is, in the warrior, a thirst of glory—in the civil ruler, a thirst of power.

"A single instance of momentary intrepidity may make a name to the chieftain; but a continued spirit of moderation alone characterizes the virtuous individual.

"Valor is a noble passion, which evinces a greatness of soul. But too oft it is a vain generosity excited by ambition, and which has for its aim the mere gratification of a selfish pride; an inconsiderate boldness justified by success; a blind ferocity which stifles the voice of humanity, and by the tears it causes to flow, and the blood of its victims, tarnishes the laurels of the vanquisher.

"Domestic virtue, on the contrary, is so perfect, that it is laudable even in its excesses. It is peaceable and constant, and springs from a meekness and tenderness which regulate desire; and giving the virtuous individual the command of his own, causes him to reign over the hearts of others. The one excites astonishment and fear; the other commands reverence and love.

"The Swede boasts of the name of Charles XII., but blesses that of Gustavus Vasa.

"In him, of whom the hand of death has bereft us, public and domestic virtues were ever united. Not satisfied in watching with unremitted attention over the welfare of the community, he anxiously endeavored to promote the felicity of its members. Blest with a complacency of disposition and equanimity of temper which peculiarly endeared him to his friends, he commanded respect even from his enemies. The tender sensibility of his heart was such, that

he needed but to see distress, to feel it and contribute to its relief. Deaf to the voice of interest, even in the line of his profession, whenever oppressed indigence called for his assistance, he appeared at the bar without even the hope of any other reward than the consciousness of having so far promoted the happiness of a fellow-man.

"Such is, Worshipful Sirs and worthy brethren, the character of one whose lessons shall no longer instruct us, but the remembrance of whose virtues will long continue to edify us.

"Such is, fellow-citizens, the character of one who bore so great a share in the Revolution by which you became a nation; who, during his life, was ever honored with some marks of your approbation, and whose memory will, I doubt not, be embalmed in your affections.

"Shades of Warren, Montgomery, and Mercer! and ye shades of those other Columbian chiefs who bore away the palm of political martyrdom! attend, receive, and welcome, into the happy mansions of the just, a soul congenial with those of your departed heroes, and meriting alike our esteem, our gratitude, and our tears."

Governor Caswell was a Mason, and as such had received the highest honors of the Fraternity in his State, being the second Grand Master of North Carolina after its Independent Grand Lodge was formed in 1787, and holding the office at the time of his death. He had been preceded, as Grand Master, by Samuel Johnston, who was governor of North Carolina at the death of Governor Caswell; and his successor, as Grand Master, was William Richardson Davie, who held the office for nine years, during the last of which, he was also governor of the State. Thus from the in-

dependence of that State, until the last year of the century, each of her three governors was also the Grand Master of the Masons of North Carolina. To commemorate the Masonic virtues of its first two Grand Masters, a lodge was chartered at Warrenton with the name of "Johnston-Caswell Lodge;" and another in Caswell County, was called "Caswell Brotherhood," both of which are now extinct.



DR. JAMES MILNOR,

GRAND MASTER OF PENNSYLVANIA.

Dr. James Milnor was the son of William Milnor of Philadelphia. He was born in that city on the 20th of June, 1773, and was by birthright a Quaker. His education was received at the public-schools in Philadelphia and in the university of Pennsylvania. At the age of sixteen he left the university and commenced the study of law, and before he was twenty years-one of

age was admitted to the bar. This was in 1794, and he settled in the practice of his profession in Norristown, a few miles from Philadelphia. Norristown was then a small village but ten years old. It was in a German district, and the inhabitants there, when James Milnor settled in it as a lawyer, mostly spoke the German language. He had acquired a knowledge of that dialect in the schools of his native city, and was thus enabled to accommodate himself to the wants of a community where the common business was transacted in German. He soon rose to distinction in his profession, and had the confidence of his fellow-citizens as an able and honest lawyer. While thus engaged at Norristown, he was made a Mason in old Lodge No. 31, of that place. His initiation took place in August, He was then twenty-two years of age. He was soon after elected Master of this Lodge; but on removing the following year to Philadelphia, he became a member of Lodge No. 3, in that city. His affiliation with this Lodge was on the 6th of September, 1796, and he was afterwards its Treasurer.

When Mr. Milnor returned to Philadelphia, he engaged in the practice of his profession in that city. In 1799 he married a lady who was by education an Episcopalian; and as the marriage ceremony was performed by a clergyman of that denomination, it gave offence to his Quaker brethren that he should be married by a "hireling priest," and this being contrary to their established "discipline," he was "disowned," and his membership with the Quakers ceased forever.

In 1805, Mr. Milnor was chosen a member of the city council, and held the position from 1805 until 1809,

during the latter year being its president. He was very popular with the people, and in 1810 yielded to the earnest wishes of his political friends, and reluctantly consented to become a candidate for Congress. He was elected, and his great popularity is shown by his being the only Federal candidate on the city ticket that succeeded. He remained in Congress until 1813, and was a steady opponent of the war and the belligerent measures of the administration. Henry Clay was then speaker of the House; and taking great offence at some remark of Mr. Milnor, he challenged him to a duel. Mr. MILNOR declined the proffered combat; for he would not consent that any one should presume to call him to account for words spoken in debate, and he also deemed duelling a cowardly practice. Mr. Clay did not press the matter further; and in after-years they met on the most friendly terms.

On becoming Master of Lodge No. 31, Mr. Milnor became a member of the Grand Lodge of Pennsylvania; and although he had at the time been a member of the Order but about two years, he was put upon a committee to revise the "Rules and Regulations" of the Grand Lodge of that State. In 1798 he was elected Senior Grand Warden; in 1799 and 1800 he was re-elected to the same office; in 1801 and 1803 he was Deputy Grand Master; and in 1805 he was elected Grand Master of Pennsylvania, and continued to hold that office by annual re-election, until the close of 1813. During his Grand Mastership he was also, ex-officio, Grand High Priest of the Grand Chapter of Pennsylvania.

No Grand Master of Pennsylvania ever took a

deeper interest in the welfare of the Grand Lodge and the good of Masonry than James Milnor. His charges and addresses were full of instruction, and his constant theme was the inculcation of charity and brotherly love. During his Grand Mastership the old Masonic Hall in Chestnut-street was erected; and on its dedication on the 24th of June, 1811, he delivered, at St. John's Church, a public oration. At its close, a distinguished friend and Brother said to him, as they were leaving the church: "Why, Right Worshipful, you are cut out for a clergyman." Little did that Brother then dream that the thought would one day be realized.

In December, 1811, Mr. Milnor was invited, as Grand Master of Pennsylvania, to visit the Lodge at Alexandria, Virginia, of which Washington was formerly Master. On this occasion Colonel Deneale, the Master of the Alexandria Lodge, welcomed its distinguished visitor with an address, from which we give the following extract:

"Lost in amazement must be that brother, when reflecting on his own imperfection, upon finding he has been called, by the partiality of his brethren, to a station where once presided the ornament, and in whom centred the universal love of Masons; who condescended to level himself down from his exalted and towering eminence, and square himself here with his brethren in Masonry, laboring with them till midday, and, when called from labor to refreshment, entering into all the festive gayety, and innocent amusement of the Craft, even in his latter days; and although that fell destroyer, Time, has moved down and removed from us, and, we hope, exalted to the high degree of companions

with him in the Grand Lodge above, most of the brethren and companions of his juvenile days, yet they have left us an example worthy of imitation. The few survivors, by whom the sacred charge of this charter was committed to our care, have been rendered by age incapable of laboring with us in the meridian sun. They have retired to the shade, rich in the affection of their younger brethren, and ornaments to that society in which they move. These will undoubtedly prove ample incentives to the officers who shall ever preside here, to respect religion; walk in obedience to the precepts of the great book of the law given us as the rule of our faith; to preside with parental care; admonish with temperance; check vicious propensities; extend the hand of charity in silence; and induce the brethren to labor justly."

To this Grand Master Milnor replied:

"Worshipful Master and Brethren—The associations connected with the present meeting, are of the very opposite kinds. To receive and to reciprocate the friendly attentions of my brethren; to recognize in that portion of them, whose respected call has brought me amongst them, the neighbors, the friends, the associates of our sainted Washington; to enjoy communion with the body over which his mild virtues and dignified, yet fraternal manners, have so often shed a lustre; and to add to these causes of gratulation, the pleasing recollection of your having originally emanated from the Grand Lodge with whose honor and interests my feelings are so nearly allied, furnish causes of exultation and delight, which can be felt better than described.*

^{*} The Lodge at Alexandria first worked under a charter granted by the Grand Lodge of Pennsylvania in 1783; in 1788 it took a new charter from the Grand Lodge of Virginia.

"Yet how is this combination of enlivening circumstances clouded by the sad remembrance that the great man, whose labors in the field and in the cabinet purchased independence and all its blessings for his country, and unfading renown for himself, while the benevolent graces of his personal demeanor in the bosom of the Lodge secured the fond attachment of his brethren, no longer adorns the East of this sacred temple! Ah! my brethren, your loss is not a common one. In the revolutions of the political scene, the mind is lost amongst the confused whirl of many objects, and the departure of even a mighty orb appears but little to derange the general system. Even Washington seems almost forgotten by his country. Not so in the Lodge. Your hearts will find around you a thousand mementoes of the singular honor and happiness you have enjoyed in working as fellow-laborers with a man who, whilst the admiring eyes of a universe were upon him, could, with the most amiable condescension, descend from his exalted and towering eminence, and level himself with his brethren in Masonry, sharing with them in their toils, and entering with them, at the close of their labors, into all the festive gavety and innocent amusements of the Craft.

"Permit me, worshipful sir, to congratulate this Lodge on the pre-eminent honor it has enjoyed, in being so nearly allied to this illustrious hero, patriot, and statesman; to pray that all his virtues may descend upon his successors here; and that your consequent prosperity may be lasting and imperishable, as upon the bright roll of Masonic fame will ever stand emblazoned the name of Washington!"

During his congressional life, his thoughts had been much occupied upon religious subjects, and at the close of his term he determined to relinquish the profession of law, and devote himself to the Christian ministry. This involved a great sacrifice of pecuniary interests and worldly aspirations, for he was on the flood-tide of success, and political fame and fortune seemed to be within his reach. He hesitated not, however, at what seemed to him the call of duty, and turned his bark into a gentler channel, and cheerfully looked for a haven of rest and peace.

He was accordingly ordained a deacon in the Episcopal Church in 1814; in 1815 he was ordained a presbyter, and labored for a year as assistant minister in the Associated Churches in Philadelphia; and in 1816, he was called to the rectorship of St. George's Church, in New York City. Here, in his new field of labor, he devoted himself to the promotion of Christian benevolence. The Bible Society, the American Tract Society, the Institution for the Deaf and Dumb, the Orphan Asylum, the Home for aged indigent Females, and many kindred associations, felt his fostering care.

In 1830, he visited England as a delegate to the British Bible Society, and while in Europe, he visited also France, Wales, Ireland, and Scotland, and was everywhere received as a distinguished American philanthropist. He felt that his mission on earth was to do good, and few labored more zealously, or more successfully for that purpose.

During the long period that he was Grand Master of Pennsylvania, his whole soul had been absorbed in the inculcation of the moral precepts of Masonry. When called by his divine Master to fill a higher post of duty as a Christian minister, he but labored to perfect and adorn a temple upon whose foundation walls he had wrought in the lodge-room. To other hands

he committed the bands of workmen who still wrought in the Masonic temple, that he might devote his whole time to a higher calling. He did not, however, forget his former associations with his Masonic brethren. After he resigned the chair of the Grand Lodge of Pennsylvania, he was elected Grand Chaplain of that Body, and continued to perform the duties of that office while he remained in Philadelphia, and a costly and appropriate jewel was voted him by the Grand Lodge, as a testimony of respect and attachment. After he removed to New York to assume the rectorship of St. George's Church, he was appointed Grand Chaplain of the Grand Lodge of the State of New York, and continued to hold the office for some years.

During the anti-Masonic excitement a few years after, he was importuned to renounce his connection with the Fraternity, but he stood firm. A brother clergyman from the country called on him one day to consult him on the propriety of withdrawing from the Order. He stated that his congregation were all anti-Masons, and he was fearful, even if he did not lose his situation, that his usefulness would be destroyed.

"Do you wish to renounce Masonry?" asked Dr. Milnor.

"No," was the reply, "I love Masonry too well!"

"Then do as I do," was the rejoinder. "Put down your foot firmly, and say, 'I am a Mason, and am proud of it!' and if any one asks you what Masonry consists in, tell them, 'love to God, and good-will to man!"

The advice was followed, and the country clergyman kept his place undisturbed.

Such is a brief sketch of the life of Dr. James Milnor. He labored zealously in his Master's work until 1845, when he died on the 8th of April, in the seventy-third year of his age. After his death, a testimony of respect was sent to the vestry of St. George's Church by his old Lodge No. 3, at Philadelphia, of which he had been a member nearly fifty years before. A son of his, Dr. William Milnor, afterwards became Grand Master of New York.



Samuel Seabury D.D.

DR. SAMUEL SEABURY,

THE FIRST EPISCOPAL BISHOP IN AMERICA.

REV. SAMUEL SEABURY, D. D., first bishop of Connecticut and Rhode Island, and also the first consecrated bishop in America, was born near New London, Connecticut, in 1728, and graduated at Yale College in 1751. His father had been a Congregational minister, but changed his ecclesiastical connection and became the rector of the Episcopal church at Hempstead, on Long Island. Here his son Samuel was appointed his

assistant and catechist as early as 1748, with a salary of ten pounds a year.

At this period the contest between Puritanism and Prelacy was so bitter and virulent, in the Anglo-American colonies, that it became the key-note to political liberty. A "society for propagating the Gospel in foreign parts" had been established in England in 1701, which was believed by the Puritans of New England to be a mere disguise for the introduction into America of lords spiritual, with hated tithes and oppressive hierarchy.

After young Seabury had graduated at Yale, he was recommended as rector for a vacant church in New Brunswick, New Jersey, and in 1753 he proceeded to England to receive orders from the Episcopal authorities there. He returned to America in the following year, as rector of the church at New Brunswick; but in 1757 he was removed to the church at Jamaica, Long Island, and in December, 1766, was instituted, at his own request, rector of St. Peter's church in Westchester, New York.

As the religious and political controversies of that period were closely interwoven, many of the Episcopal clergy in America, and among them Dr. Seabury, entered strongly into the field of polemic warfare. He wrote political pamphlets, under the nom de plume of "A Farmer." These were widely circulated, and gave great offence to the liberals, or "Sons of Liberty," as they were called, while they were much applauded by the loyalists.

This was at the commencement of the American Revolution, and a party of Whigs, from Connecticut,

who were bitterly incensed against Dr. Seabury and other loyalists, crossed over to Westchester, took them prisoners, and carried them to New Haven; but they were soon reclaimed by the provincial authorities of New York, as they deemed it an unwarrantable action in the then existing state of affairs, more especially the removal and imprisonment of Dr. Seabury, "considering his ecclesiastic character," say they, "which, perhaps, is venerated by many friends of liberty, and the severity that has been used towards him may be subject to misconstructions prejudicial to the common cause."

Dr. Seabury was accordingly set at liberty, and returned to his parish; but here he was subject to occasional visits from armed parties, who would offer one hundred dollars for the discovery of that "vilest of miscreants, 'A Farmer.'" Independence being declared, he considered it more prudent to close his church, as he determined there should be "neither prayers nor sermon until he could pray for the king."

This was the period during which Washington held possession of the city of New York, and nearly all the Episcopal churches in the northern colonies were closed by their rectors, as their customary prayers for the king and royal family gave great offence to the patriots of that day, who could see in them only a stubborn and servile adherence to English tyranny. That King George needed prayers they probably did not doubt, but these they evidently desired should be for his conversion rather than his confirmation.

When Washington evacuated New York, after the battle of Long Island, in 1776, Dr. Seabury withdrew

within the British lines, and was engaged by General CLINTON, in furnishing plans and maps of the roads and streams in the county of Westchester, to assist the British army in their movements. He also served as a chaplain in a regiment of loyalists, commanded by Colonel Fanning, called the "King's American Regiment." This regiment was stationed in New York, and Dr. Seabury continued to reside there until the return of peace.

Dr. Seabury was a Mason, but we have never learned when or where he was made one. Local and Military Lodges existed in New York while the British troops held possession of that city, and records still exist which show that they not only held their stated communications, but that the Masonic festivals of St. John were observed by them. The pre-revolutionary Provincial Grand Lodge of New York, having become extinct during the war, a new Provincial Grand Lodge was established in the city of New York in 1782, under a warrant from the Grand Lodge of Ancients in London, bearing date, September 5, 1781, and before this Grand Lodge Dr. Seabury delivered an address, December 27, 1782, as seen by the following record of that body.

"Resolved unanimously, that the thanks of this Lodge be given to our Rev. Bro. Dr. Seabury, for his sermon delivered this day, before this and other Lodges, convened for the celebration of St. John the Evangelist.

"That the thanks of this Lodge be presented to Rev. Dr. INGLIS, rector of New York, for the very polite and obliging manner in which he has accommodated this and other Lodges

with the use of St. Paul's chapel, for the celebration of Divine services this day."

In the following June, the "Loyal American Regiment," of which Dr. Seabury was chaplain, received a warrant for a new Military Lodge, and of this, it is probable, he was also a member.

In 1784, he went to England to obtain consecration as a bishop, but meeting with some difficulties at the hands of the English dignitaries, he proceeded to Scotland, where he was consecrated at Aberdeen, in November, by some non-juring bishops, as the first bishop of America. He returned to this country and settled in New London, near his native town, as the first bishop of Connecticut and Rhode Island, and continued to discharge his duties as such in an exemplary manner until his death. He died on the 25th of February, 1796. His monument stands in the churchyard at New London, bearing this inscription:

"Here lyeth the body of Samuel Seabury, D. D., Bishop of Connecticut and Rhode Island, who departed from this transitory scene, February 25th, Anno Domini 1796, in the sixty-eighth year of his age, and the twelfth of his Episcopal consecration.

"Ingenious without pride, learned without pedantry, good without severity, he was duly qualified to discharge the duties of the Christian and the bishop. In the pulpit he enforced religion; in his conduct he exemplified it. The poor he assisted with his charity; the ignorant he blessed with his instruction. The friend of men, he ever designed their good; the enemy of vice, he ever opposed it. Christian! dost thou aspire to happiness? Seabury has shown the way that leads to it."

Dr. Seabury received his degree of Doctor of Divinity from the college of Oxford in England, and he became entitled to a fund of one thousand pounds, which had been left by Archbishop Tennison in his will, in 1715, towards maintaining the first bishop who should be settled in America. This fund was afterwards increased by an equal amount, left in the same manner, for that purpose, by Archbishop Secker; but we do not know whether Dr. Seabury ever received or applied for it.

That he continued his support to the Masonic Fraternity, until his death, is seen from a sermon which he preached at the installation of Sumerset Lodge at Norwich, Connecticut, on the 24th of June, 1795, before a special session of the Grand Lodge of that State. This he published, with the following dedication to Washington:

"To the Most Worshipful President of the United States of America, the following discourse is respectfully inscribed, "By his affectionate brother,

"And most devoted servant,

"SAMUEL SEABURY."

From the above dedication, we are induced to believe that in his later years this distinguished bishop and good brother prayed as fervently and heartily for George Washington, as in former years for the royal George of England.

Bishop Seabury was succeeded, in 1797, by the Right Reverend Abraham Jarvis, D. D., who was also a Mason. Dr. Jarvis was a native of Norwalk. He

was born May 5, 1739, graduated at Yale, in 1761, and became rector of the Episcopal church in Middletown about 1764. There he remained until after he was consecrated as bishop in the place of Dr. Seabury. In 1798 he was appointed Grand Chaplain of the Grand Lodge of Connecticut. In 1799 he left Middletown, and removed to Cheshire, and from thence to New Haven, in 1803, where he died, May 3, 1813, at the age of seventy-three years. The first Episcopal ordination by Bishop Seabury was that of the Reverend ASHBEL BALDWIN, in 1785. It was the first Episcopal ordination in the United States. Mr. Baldwin was also a graduate of Yale College, and a zealous Mason. He was the first Grand Chaplain of the Grand Lodge of Connecticut, and interested himself much in the prosperity of the Craft. He died at Rochester, New York, on the 8th of February, 1846, at the age of eightynine years.



GENERAL RUFUS PUTNAM,

FIRST GRAND MASTER OF OHIO.

FEW names on the pages of our country's history are suggestive of purer patriotism and bolder deeds than that of PUTNAM. Two who bore it have rendered it immortal in the historic annals of America. These were ISRAEL and RUFUS, both officers of the Revolution, and both Masons. RUFUS, who is the subject of this sketch, became the First Grand Master of Ohio.

He was born in the town of Sutton, Worcester County, Massachusetts, on the 9th of April, 1738. He lost his father before he was seven years old, and went to live with his maternal grandfather in Danvers, where he enjoyed the privilege of a district-school for two years. At this time his mother married again and took him home. His stepfather was an illiterate man, and desired to keep all over whom he had control in the same situation. Young Putnam was, therefore, denied all further opportunities for education while under his roof. Before he reached his sixteenth year his stepfather died, and his mother apprenticed him to a millwright. In his indentures no provision was made for his education, and his master was as indifferent to his mental improvement as his stepfather had been.

But although the path of science was thus hedged up to him, he sought every means to improve his mind with useful knowledge. He had tasted the Pierian spring during the time he lived with his grandfather, and had learned to read with considerable accuracy. While with his stepfather, who kept a public house, he gained much information by listening to the conversation of travellers to whose wants he was required to attend: and the little sums of money they sometimes gave him for his obliging attention to their wants, were expended by him in the purchase of books. A thirst for knowledge thus grew so strong in his mind, that during his apprenticeship every leisure hour was devoted to the elementary branches of an English education. When the toils of the day were over, he sought retirement for study; and when the morning sun arose, he resumed his labors with a mind attentive to his duties, but still free to improve itself by reflection on the lessons he had learned the evening before.

In the prosecution of his trade, a knowledge of mathematics was very serviceable to him, particularly that which was connected with geometry; and it was not long before a knowledge of circles, squares, and angles enabled him to draft plans, and comprehend the most complex machinery on which his labor was employed. While he was engaged in his apprenticeship, the old French and Indian war commenced, and the accounts he heard from time to time of the incidents of its campaigns, awoke in his mind a military ardor, and he longed to be like his brother Israel, an actor in those exciting scenes.

At the age of nineteen, he therefore enlisted as a private soldier in the provincial army. His commander was Captain EBENEZER LEONARD, whose company consisted of one hundred men, many of whom had been young Putnam's associates. They were soon required to rendezvous on the Hudson River a few miles below Albany; and the young soldier, who kept a daily journal, states the praiseworthy fact, that his captain prayed morning and evening with his men, and on each Sabbath read a sermon to them. The details of his military adventures during this war are far too numerous for this sketch. He was in military service four years, and shared with his comrades in all their privations and dangers.

When the term of the first enlistment of his company expired, the British commander sought to prolong their services by arbitrary measures. The men

however, left him in a manner not justifiable by military rules, although they were entitled to an honorable discharge. Mr. Putnam in after-life saw and condemned the mistake. In their homeward march they fled like fugitives, and as it was in the depth of winter, suffered much from hunger and cold; but at last they reached their homes. The military ardor of Mr. Putnam was not all expended by one campaign, and in a few months he enlisted for another, and at its close for still another; but in 1761 he left the army, married a wife, and engaged in farming, mill-building and surveying. He was now twenty-three years of age; and with a body hardened by toil, and a mind enriched by study and observation, he resumed his peaceful avocations, but at the same time devoted all his leisure moments to the acquisition of more knowledge from books.

In 1773, Mr. Putnam had become so proficient as a surveyor, that he received an appointment from a land company to explore and survey some lands in Florida which had been granted to troops engaged in the provincial war. He was accompanied in this expedition by his brother Israel and a Captain Enos. He was kindly treated by the governor of Florida, appointed by him deputy surveyor of that province, spent eight months there, and then returned home. The rich lands of the sunny South, which have since produced all the varied productions of that flowery clime, were then dense forests, or thick-grown cane-brakes, where no path was found except the Indian trail, or the track of the wild animals that made them their haunts. But on the report of Mr. PUTNAM of their climate, fertility, and beauty, several hundred families from New England emigrated there to form a settlement. They were doomed to disappointment, for before their arrival the land-office was closed against them.

About two years after Mr. Putnam's return from the "Yazoo country," the war of the Revolution commenced, and he left his home and rural pursuits to join the gallant bands of New England's sturdy yeomanry, who were arming in defence of their rights. entered the army at Cambridge as a lieutenant-colonel, soon after the battle of Lexington, and was stationed at Roxbury, in General Thomas' division. The British army had at that time possession of Boston, and Colonel Putnam was employed by his commander in planning and constructing lines of defence for the provincial troops who surrounded the city. He at this time professed no skill as a military engineer; but the lines were surveyed and defences erected with such good judgment, that when General Washington took command of the army a few weeks afterwards, and he and General Lee viewed the works of the amateur engineer, they received their highest commendation.

General Washington at once employed Putnam to draw a map of the enemy's fortifications at Boston, and all the American defences around it, and from this he arranged his plans for future action. So great was Washington's confidence in the good judgment of this self-taught engineer, that he often consulted him before he determined on changes in the position of his forces.

He received from Congress, in August, 1776, a commission as engineer, with his previous rank as colonel, and was the chief-engineer until 1778. He was then

succeeded by Kosciusko, the brave Polander, who frequently consulted him in planning works of defence. It was to Putnam's engineering skill that the military works at West Point owed much of their efficiency, for he changed the plan of construction that had been adopted by foreign engineers. He was principally engaged as an engineer during the war, but at one time, in 1778, was in command as colonel of troops in the northern division of the army. By both Washington and Lafayette he was highly esteemed as an officer and a man. With both he became connected in the fraternal bonds of Masonic fellowship. He was not a Mason when he entered the army of the Revolution, but he became one in the summer of 1779.

The festival of St. John the Baptist was celebrated by the Masonic brethren in the army that year upon the Hudson, near West Point, and Washington joined, as was his custom, with the Military Lodge there on that occasion. Many other distinguished officers of the American army were present as Masons, and the ceremonies were highly impressive. Two days after this, Colonel PUTNAM applied to the lodge under whose charter these proceedings were held, to be made It was the "American Union Lodge," a Mason. which was instituted in the Connecticut line of the army at Roxbury, in 1776. Colonel Putnam's application was favorably received, and, at the same meeting of the lodge at which it was presented, he was made a Mason. It was the 26th of July, 1779. On the 26th of August he was made a Fellow Craft, and on the 6th of September a Master Mason. The place of meeting of the lodge when he received his

degrees, was at the "Robinson House," on the east bank of the Hudson, about two miles below West Point. The fortunes of this lodge during the Revolution, and after its close, have a highly romantic interest, and are worthy of a place in the history of our country. Colonel PUTNAM's connection with it was continued to the close of the war, and we afterwards find him cherishing its privileges and maintaining its chartered rights on the banks of the Ohio, as the pioneer of Christianity and civilization.

As the dangers of the country lessened, in a like degree were lessened the exertions of the different States to pay their troops, and early in 1783, Colonel PUTNAM contemplated a retirement from the army in consequence of a delinquency by the State of Massachusetts in providing funds for this purpose. General Washington sympathized with his distressed officers and soldiers, but used every means to persuade them to continue in the field till peace should be confirmed. When he heard of the contemplated retirement of Colonel Putnam, he wrote him an affectionate letter, proffering him promotion in the army, and he soon after received a commission as brigadier-general. This office he accepted, more on account of his personal regard for Washington than for its honors or emoluments, and he honored it with devotion to his country till the army was disbanded. After this, he was consulted by Washington as to the best manner of arranging a military peace establishment for the United States. He was also a prominent member of the Society of the Cincinnati.

From the close of 1783 to the commencement of

1788, General Putnam was engaged in organizing a company to settle on the far off but fertile banks of the Ohio, and in the spring of 1788 he went there as general agent of a New England company, accompanied by about forty settlers. They pitched their tents at the mouth of the Muskingum River, formed a settlement there, and called it Marietta. Here suspecting hostility from the neighboring Indians, they built a fort, and called it Campus Martius. They also planted that year one hundred and thirty acres of corn. This was the beginning of that tide of emigration to the Ohio which soon spread over all its rich valleys; and General Putnam may justly be regarded as the father of its pioneers.

Soon after the first settlement of Marietta, the old charter of the "American Union Lodge," which General Putnam had joined in 1779, was used to convene a Lodge in that place. Jonathan Hart, the last Master of the Lodge during the Revolution, and many of its members, had removed since the war to the new settlements on the Ohio, and here they reopened their Lodge. Of this Lodge at Marietta, General PUTNAM became the first Junior Warden. In 1789, President Washington appointed him judge of the Supreme Court of the Northwest territory, and in 1792, he was appointed a brigadier-general under General WAYNE. In 1796 he was made surveyor-general of the United States, and held that office until the accession of Mr. Jefferson to the presidency in 1804. He was also a member of the convention that formed a constitution for the State of Ohio in 1802. situation of honor or trust with which he was honored

by his country, he was found capable, faithful, and true.

General Putnam still continued an officer or active member of the "American Union Lodge," and when, in 1808, Lodges had been multiplied in that new State, and a convention met to form a Grand Lodge there, they unanimously made choice of him as their first Grand Master. He never enjoyed the honor, however, of presiding over that body, for he was then three-score and ten years old, and the infirmities of age were upon him. At the next annual communication, therefore, he resigned the office, by the following letter to the Grand Lodge.

"To the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Ohio, your Brother sendeth *Greeting*:

"It was with high sensibility and gratitude I received the information that the Grand Convention of Masons at Chilicothe, in January last, elected me to the office of Grand Master of our Most Ancient and Honorable Fraternity. But however sensibly I feel the high honor done me by the Convention, and am disposed to promote the interests of the Craft in general, and in this State in particular, I must decline the appointment. My sun is far past its meridian, and is almost set. A few sands only remain in my glass. I am unable to undergo the necessary labors of that high and important office. I am unable to make you a visit at this time, without a sacrifice and hazard of health which prudence forbids.

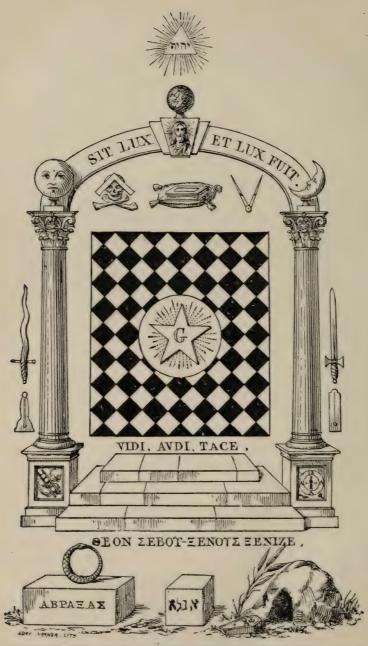
"May the great Architect, under whose all-seeing eye all Masons profess to labor, have you in his holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead but is now alive and lives forevermore, be admitted into that temple, not made with hands, eternal in the heavens. Amen. So prays your friend and brother,

"RUFUS PUTNAM.

"MARIETTA, December 26, 1808."

With this letter, so full of touching tenderness, we close our Masonic record of General Putnam. He survived for many years, and when, upon the first day of May, 1824, he died, all said a good man had gone to his rest. With him it was indeed a rest to which he had long looked forward, confidently believing, that when death divested him of his earthly robes, his Saviour, in whom he trusted, would stand by him to reinvest him with the robes of immortality.





MASONIC FLOOR-CLOTH USED BY THE FRATERNITY DURING THE LAST CENTURY.



Barn Again

AARON OGDEN,

GOVERNOR OF NEW JERSEY.

Among the gallant sons of New Jersey whose patriotism was thoroughly tried during the Revolution, and who were rewarded with high civil office by that State after its close, stands the name of Aaron Ogden. He was born at Elizabethtown on the 3d of December, 1756, and graduated at Princeton, in 1773, at seven-

teen years of age. Princeton College was at that time the nursery of patriots, and Doctor Witherspoon, its president, had the proud satisfaction, when the Revolution commenced, of seeing many of his pupils and graduates enrolled in the service of their country. Among these was Aaron Ogden, the subject of this sketch.

One of the early revolutionary incidents in which he bore a part, was the capture of a British vessel called the "Blue Mountain Valley," lying off Sandy Hook, and bringing her into Elizabethport in the winter of 1775–6. At what time he entered the regular army we have no records to determine. He received a commission in the spring of 1777 (then in his twenty-first year), in the First New Jersey regiment, and continued in the service during the war. He was with General Sullivan in the attack upon the Tory forces on Staten Island in August of 1777, at the battle of Brandywine in the following month, and at the battle of Monmouth in the summer of 1778. In this last battle he held the rank of a brigade-major, but served as assistant aid-decamp to Lord Sterling.

In 1779 he accompanied General Sullivan in his expedition against the Indians of New York, in the capacity of aid-de-camp to General Maxwell. In 1780 he was at the battle of Springfield, in New Jersey, where he had a horse shot under him while on the field as aid of General Maxwell. When that general resigned his commission in August of that year, Ogden was appointed to a captaincy of light infantry under Lafayette. While in this capacity, he was intrusted by Washington, his commander-in-chief, with the execu-

tion of a delicate commission relating to Andre and ARNOLD. It was while Major Andre was under sentence of death as a British spy, and Arnold, a fugitive for his treachery, was in the British camp, that feelings of strong commiseration for Andre, and a greater desire to inflict a merited punishment on Arnold than on him, induced General Washington to desire to exchange the condemned spy for the arch-traitor. He well knew that a formal proposition to this effect would not be received by the British commander; he therefore inclosed an official account of the trial of Andre, together with a letter from the condemned officer, in a package, and under a flag of truce transmitted them to the British headquarters at New York. execution of this trust was committed to Captain OGDEN. The package he carried contained no allusion to a meditated exchange of ANDRE for ARNOLD, but he was instructed to incidentally suggest to the officer to whom he might deliver the package the idea that such an exchange might perhaps be made.

Captain Ogden proceeded to execute his trust, and, as was anticipated, while awaiting at the lines of the British army near New York for an answer to his communications, the conversation turned upon the unfortunate Andre.

"Is there no way to save his life?" asked the British officer.

"Perhaps it might be done," replied Ogden, "if Sir Henry Clinton would give up Arnold."

He told the officer, however, that he had no assurance from Washington to this effect, but he believed it might be effected if desired. The British officer immediately

left Captain Ogden, and hastened to General CLINTON with the suggestion; but military honor would not permit, what, perhaps, both parties would gladly have done, had not military rules forbid. A request for a parley was, however, sent from Clinton to Washington by Captain Ogden, and three British officers of rank repaired under a flag of truce near the American headquarters, to confer with a corresponding deputation of American officers; but General Greene who headed the American deputation, refused to confer with the British officers except as private gentlemen, as he assured them that the case of an acknowledged spy admitted of no military negotiation, and the conference ended. unfortunate Andre paid the penalty of a spy, while his more vile accessary, was permitted to hold a military commission in the British army.

Captain Ogden afterwards accompanied Lafayette in his memorable campaign in Virginia, in 1781. At the siege of Yorktown he gallantly led his company, in storming the left redoubt of the enemy, and received from Washington his marked approbation. The military operations of the American contest were virtually closed after the capture of Cornwallis, but the army was not disbanded until peace was confirmed. During this interim a number of new Masonic lodges were formed in the army, and of one of them Captain Ogden was a Warden. He had previously been made a Mason, but of the time and place we have no record. On the 2d of September, 1782, the records of the Grand Lodge of Pennsylvania state:

[&]quot;A petition, signed by twenty brethren, officers in the

Jersey Line, was read, praying for a warrant to hold a travelling Military Lodge, to be attached to said line.

"The same was unanimously granted. The proposed officers were the Rev. Andrew Hunter, for Master; Joseph J. Anderson, Senior Warden, and Captain Aaron Ogden, Junior Warden.—To be numbered 36."

After the close of the war Captain Ogden studied law, and rose rapidly in the legal profession. He was popular with the people, and in 1800 was one of the presidential electors; a state senator, in 1801; and, in 1812, he was elected governor of the State of New Jersey. He died in 1839, at the age of eighty-three years.

The Rev. Andrew Hunter, the Master of the Military Lodge of which Governor Ogden was Warden, became after the war a chaplain in the navy, and died at Washington in February, 1823, at the age of seventy-five years.



GENERAL MORDECAI GIST,

AN OFFICER OF THE REVOLUTION AND GRAND MASTER OF SOUTH CAROLINA.

General Mordecai Gist was one of the patriots of the Revolution whose name is alike honorably connected with the annals of Masonry and with the history of our country. His ancestors emigrated from England to Maryland at an early day, and settled in Baltimore. He received a mercantile education, and was employed in that business when the war of the Revolution commenced. It is not known at what age, or in what lodge, he became a Mason. Two lodges of Ancient York Masons were chartered in the city of Baltimore, by the Grand Lodge of Pennsylvania, in 1770, and it is probable he was made in one of these, as he had risen to the rank of Worshipful Master previous to the Revolution.

When the war of the Revolution commenced, the young men of Baltimore formed an independent company, of which they elected Mordecai Gist as captain. This was the first military organization in Maryland for the defence of American liberty. In 1776, Mr. GIST was appointed major of a battalion of Maryland regulars, and bravely led his men in the terrible conflict on Long Island in that year. For his bravery on that occasion he was commissioned as a colonel in 1777; and in 1778, while in command of his Maryland troops, at Locust Hill, near New York, he was attacked by the combined forces of Generals Simcoe, Emerick, and TARLETON, of the British army, but he discovered their approach in time to escape from their hands. He was engaged in the battle of Paoli, where the terrible massacre of American troops took place, and distinguished himself soon after at the battles of Germantown and Whitemarsh.

In January of 1779 he was appointed by Congress a brigadier-general in the Continental army, and was honored with the command of the second Maryland brigade. In the winter of 1779–80 he was encamped with his command at the general headquarters of the American army at Morristown in New Jersey.

While in their winter-quarters here, the Masonic Brethren in the army celebrated the festival of St. John the Evangelist. The meeting was held under the charter of the American Union Lodge, and Washington and a large number of distinguished officers of the American army, who were Masons, attended on the The Masonic Lodges of America had foroccasion. merly all owed their existence to, and been dependent upon, the Grand Lodges of Great Britain; but the misfortunes of war had caused all intercourse to cease between them and their parent head; and although some provincial Grand Lodges still existed in this country. they were regarded but as the subordinates of the Masonic powers in Great Britain by whom they were created.

At this army festival of the Masonic Brethren in 1779, a petition was presented, setting forth the condition of Masonry in the new political state of the country, and expressing a desire that a general union of American Masons might take place under one general Grand Master of America. A committee was appointed to take the subject into consideration, consisting of distinguished Masons from each division of the army.

The Committee met in convention on the 7th of January, 1780, and chose General Mordecai Gist as their President, and General Otho Holland Williams as their Secretary. An address to the different Grand Masters of the United States was drawn, considered, and adopted on the occasion, setting forth the same general views as those embraced in the petition they were called on to consider, and asking that measures

might be taken to secure a union of all the Lodges of the country under one American head. Copies of this address were sent to the different Grand Masters in the United States; and although the Convention had delicately forborne to mention the name of Washington as their choice for General Grand Master, yet it was well understood that such was their wish.

In the following spring, General GIST was sent with his command to assist General GATES in South Carolina. While at the North, he and the Brethren in his troops had enjoyed Masonic privileges in the different Masonic Lodges in the army. No Military Lodges existed in the Southern army, and he therefore applied to the Grand Lodge of Pennsylvania for a warrant to hold one in the line under his command, and a warrant was granted, constituting him its Master. This Lodge was numbered 27 on the Pennsylvania Grand Lodge registry. Its warrant bore date, April 4, 1780.

During the same year the battle of Camden, in South Carolina, occurred, in which, although the Americans were defeated by Cornwallis, General Gist won for himself an imperishable renown. Even after the battle was irretrievably lost, it is said that he rode from point to point, amidst a storm of fire, and by his own enthusiasm and bravery preserved his broken troops from annihilation. He was afterwards engaged in the conflict at Yorktown, in 1781, and had the proud satisfaction of seeing the haughty Cornwallis become a captive to American bravery.

After the capture of CORNWALLIS, General GIST joined the southern division of the army under General

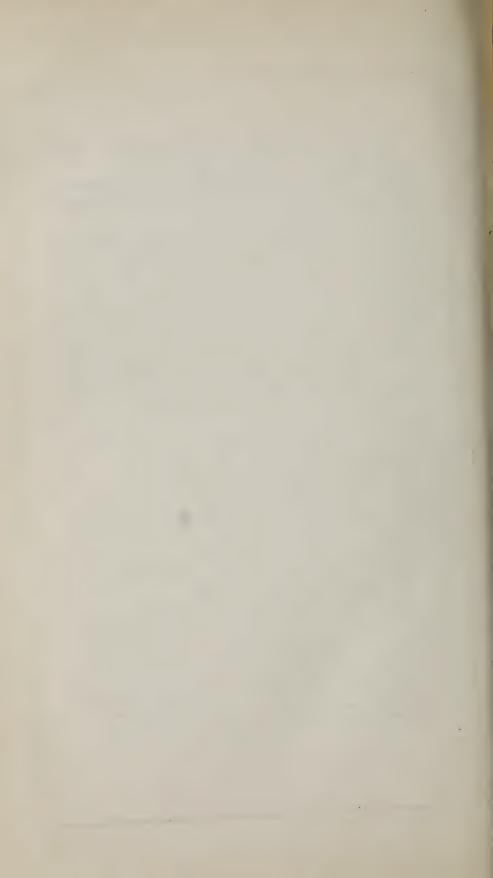
Greene; and when the army was remodelled in 1782, General Greene gave him the command of the "light corps." It was a part of his command, under General Laurens, that dealt one of the last blows to the enemy in an engagement on the banks of the Combahee. Thus was it the fortune of General Gist to fight gallantly for his country from the commencement to the close of the war. He had heard its first clarion notes and its last battle-shout; and when it was closed, he retired to a plantation which he had purchased near Charleston, in South Carolina, and, like Washington, engaged in agricultural pursuits.

The warrant from the Grand Lodge of Pennsylvania to General Gist, empowering him to hold Lodges in the Maryland line of the army, was, by resolution of that Grand Lodge, vacated at the close of the war; but in 1786 another was granted to him to hold a Local Lodge, with the same registry number (27), at Charleston, South Carolina, by the same Grand Body. This warrant constituted General Mordecai Gist, Master, and Thomas B. Bowen and Ephraim Mitchell, Wardens. In 1787 the Lodges of Ancient York Masons in South Carolina united to form an Independent Grand Lodge for that State; and of this Grand Body General Gist became the first Deputy Grand Master.

The Hon. WILLIAM DRAYTON, chief-justice of the State, was at the same time Grand Master. He was the first Grand Master of Ancient York Masons in that jurisdiction. General GIST was his Deputy in 1787–88–89, and succeeded him as Grand Master in 1790, and held the office for two years, when he was succeeded

by Major Thomas B. Bowen, who had been his first Senior Warden under his Pennsylvania local Lodge warrant.

It was while General GIST was Grand Master, in 1791, that Washington visited, as President, the Southern States, on which occasion the Masonic correspondence between these two distinguished Brothers took place which we have given in our sketch of Washington. It was the last official act of General GIST which we have seen. He died in the following year, in September (1792), leaving two sons, one of whom he named Independent, and the other, States. He was, at the time of his death, fifty years of age.



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MASONIC

SKETCH BOOK

AND

GLEANINGS FROM THE HARVEST FIELD

OF

Masonic Literature.



NEW YORK:

MASONIC PUBLISHING COMPANY,
626 BROADWAY.

Entered according to Act of Congress in the year 1874, by MASONIC PUBLISHING Co., In the Office of the Librarian of Congress at Washington, D. C.

PREFACE.

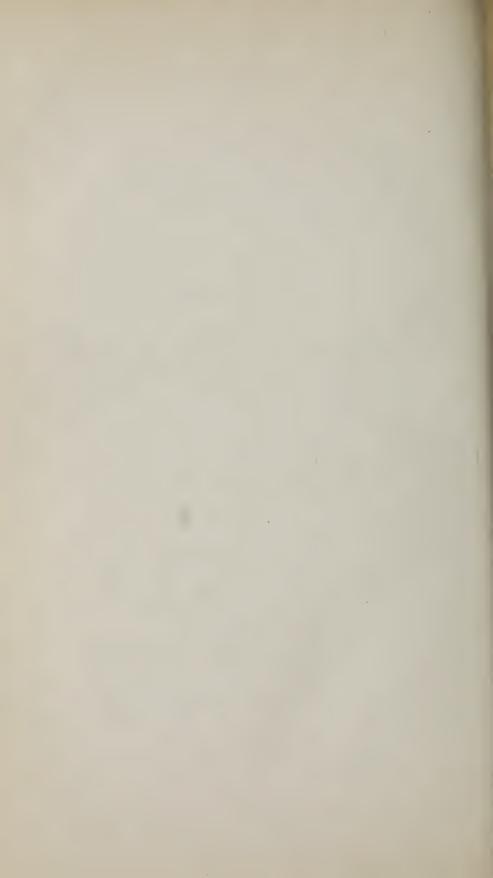
HE thought of this volume grew from the fact that it was needed, and the necessity was sufficiently obvious to compel its execution. It

is impossible to correctly estimate the good produced in the world since the rapid multiplication of books by the facilities of printing, and of the immense amount of know-

ledge brought to every.man's door.

The chief merit of this volume consists in its variety of subjects. To the Masonic student it must prove of great service in presenting so many articles, at once valuable and interesting, as to induce a continuance of investigation on his part.

The selections have been made with care and particular reference to the inculcation of sound and truthful principles, and reliable historical information in reference to an institution that has grown gray with age.



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MASONIC

SKETCH BOOK.

THE EPITHET "ABIF."

BY ALBERT G. MACKEY, M.D.

UNDREDS of Masons are in the almost daily habit of referring to the word "Abif," or of hearing it referred to, without any approximative idea of its meaning or its derivation. It is, however, too important and pervading a word in Masonic history to be left in such obscurity, and therefore some attempt to elucidate its true signification can not be altogether uninteresting to the Masonic student.

Abif is an epithet which has been applied in Scripture to that celebrated builder who was sent to Jerusalem by King Hiram, of Tyre, to superintend the construction of the Temple. The word, which in the original Hebrew is אבר, and which may be pronounced Abiv or Abif, is compounded of the noun in the construct-state אבר, Abi, meaning "father," and the pronominal suffix אבר his, which, with the preceding vowel sound, is to be sounded as iv or if, and which means "his;" so that the word thus compounded Abif literally and grammatically sig-

nifies "his father." The word is found in II. Chronicles iv. 16, in the following sentence: "The pots also and the shovels and the flesh hooks and all their instruments did Huram his father make to King Solomon." The latter part of this verse is in the original as follows:

עשה חורם אברן למלו gnasah Huram Abif lamelech Shelomoh.

LUTHER has been more literal in his version of this passage than the English translators, and appearing to suppose that the word Abif is to be considered simply as an appellative or surname, he preserves the Hebrew form, his translation being as follows: "Machte Huram Abif dem könige Salomo." The Swedish version is equally exact, and instead of "Hiram his father" gives us "Hyram Abiv." In the Latin Vulgate, as in the English version, the words are rendered "Hiram pater ejus." I have little doubt that LUTHER and the Swedish translator were correct in treating the word Abif as an appellative. In Hebrew the word ab or father is often used honoris causa, as a title of respect, and may then signify friend, counselor, wise man, or something else of equivalent character. Thus Dr. Clarke, commenting on the word abrech, in Genesis xli. 43, says: "Father seems to have been a name of office, and probably father of the king or father of Pharaoh might signify the same as the king's minister among us." And on the very passage in which this word Abif is used he says: "=x. father, is often used in Hebrew to signify a master inventor, chief operator." GESENIUS, the distinguished Hebrew lexicographer, gives to this word similar significations, such as benefactor, master, teacher, and says that in the Arabic and the Ethiopic it is spoken of one who excels in anything. This idiomatic custom was pur

sued by the later Hebrews, for Buxtorf tells us, in his Talmudic Lexicon, that "among the Talmudists abba, father, was always a title of honor," and he quotes the following remarks from a treatise of the celebrated Marmonides, who, when speaking of the grades or ranks into which the Rabbinical doctors were divided, says: "The first class consists of those each of whom bears his own name, without any title of honor; the second of those who are called Rabbanim; and the third of those who are called Rabbi, and the men of this class also receive the cognomen of Abba, Father."

Again, in II. Chronicles ii. 13, Hiram, the king of Tyre, referring to the same Hiram, the widow's son, who is spoken of subsequently in reference to King Solomon as "his father" or Abif in the passage already cited, writes to Solomon: "And now I have sent a cunning man, endued with understanding, of Huram my father's." The only difficulty in this sentence is to be found in the prefixing of the letter lamed 5, before Huram, which has caused our translators, by a strange blunder, to render the words l'Huram abi as meaning "of Huram my father's,"* instead of "Huram my father." LUTHER has again taken the correct view of this subject, and translates the word as an appellative: "So sende ich nun einen weisen Mann, der Berstand hat, Huram Abif;" that is, "So now I send you a wise man who has understanding, Huram Abif." The truth I suspect is, although it has escaped all the commentators, that the lamed in this passage is a Chaldaism which is sometimes used by the later Hebrew writers, who incorrectly employ 3, the sign of the dative for the accusative after transitive verbs. Thus in Jeremiah (xl. 2) we have such a con-

[‡] It may be remarked that this could not be the true meaning, for the father of King Hiram was not another Hiram, but Abibaal.

struction: vayakach rab tabachim l'Iremyahu; that is, literally, "and the captain of the guards took for Jeremiah," where the 5, l, or for, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations iv. 5, Job v. 2, etc. In like manner I suppose the 5 before Huram, which the English translators have rendered by the preposition "of," to be redundant and a Chaldaic form, and then the sentence should be read thus: "I have sent a cunning man, endued with understanding, Huram my father;" or if considered as an appellative, as it should be, "Huram Abi."

From all this I conclude that the word Ab, with its different suffixes, is always used in the books of Kings and Chronicles, in reference to Huram or Hiram the builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," Hiram Abi, and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father"—" his father," Hiram Abif, The only difference is made by the different appellation of the pronouns my and his in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of Ab or "father," equivalent to friend, counselor, or minister. He was "Father Hiram." The Masons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of LUTHER, the word "Abif" as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple.

ZEREDATHA.—A town of Judea, thirty-five miles north of Jerusalem, in the clay ground near which HIRAM ABIF cast the sacred vessels of the Temple.

MEDALS OF THE FREEMASONS.

The investigation of matters stamped with the impress of antiquity has become a favorite employment with American as well as foreign writers. An evidence of this is found in the articles going the rounds of the press in relation to numismatics, or the Science of Medals. That which a few years since was found only in such papers as the London Illustrated News, and others of that class, forms now a department in many of our home journals, is discussed even in penny sheets, and read by various classes of society with curiosity and interest.

In view of this, we have prepared a series of papers upon the Medals of the Freemasons. Whatever concerns so large and influential a body of men as the Freemasons cannot surely be uninteresting to the public. A fraternity of five thousand Lodges, and nearly four hundred thousand men of the best classes of society. banded together for purposes of mental and moral improvement, has no common claim upon the attention of the public, nor is their numismathology a light matter to antiquarians. Our investigations have given us access to many rare and curious medals, engravings of which, together with brief descriptions and moral 4 applications of the emblems, will form the material of this series. The Masonic use of ancient devices being moral and scientific, much of our space will necessarily be consumed in that department.

The first medal proposed for explanation is the famous *Freemason's Ducat*, issued as far back as 1743, at Brunswick. This is by Andrew Vestner, one of the

best engravers of his day, and is one of the oldest Masonic pieces extant:





The design upon the obverse of this medal represents Harpocrates, the God of Science, who, as the son of Isis and Osiris, stands at the entrance of Egyptian and Roman temples. He is exhibited here leaning upon a pillar, over which a lion's skin, spotted with bees, is thrown. Upon his left arm is sustained a cornucopia, out of which the various implements of Masonry, the square, &c., are seen to be falling. In the possession of the Lodge "Charles of the Crowned Pillar," at Leipsic, is a statue of Harpocrates, of which this figure, with the accompaniments, is an exact copy. The inscription above is favete linguis,* which, with the motto below, Equitas Concordia et Vistus,† conveys those cautions and inculcates those doctrines which the true Mason strives most sedulously to acquire and to practice.

The reverse of this medal exhibits a pile of buildingstones, over which is suspended the instrument—the plumb—of Justice, held by an arm and hand protruding from a cloud. This symbolically implies that it is only by a just application of divine morality that man may be shaped from the rude and unaccepted mass in which

^{*} Be silent. The form of admonition given among the Romans when the ceremonies of their initiations were about to be commenced.

[†] Justice, Concord, and Virtue.

he exists by nature, to fill an acceptable place in the Temple of God.

The inscription upon the reverse is from Horace, B. 3, O. 1st—Aequa lege sortitus insignes et imos.*

The second medal in the series bears date 1774.



Its history is thus given: During the Turko-Russian war of 1768 to 1774, which closed July 21, of the latter year, by the peace of Kainardschi—a war which has had its counterpart, in a considerable measure, in the late strife between Russia and the allied powers—the forces of Russia had occupied the principalities of Moldavia and Wallachia. Baron Von Gartenberg Sadogusky, who, in 1757, had been Master of the Masonic Lodge at Warsaw, Commissioner-General of the Imperial Russian army, established, in 1774, a Lodge at Jassy, at his own expense, under the name of Mars.

At the various festivals of this Lodge, which appear

* Fortune, with impartiality, yields her honors and her penalties.

to have been scrupulously maintained in accordance with the ancient practice of "calling from labor to refreshment," the most distinguished officers in the Russian army, among whom are named Field Marshal Romanzo, General Melesino, Egelstrom, and Romances, also many Bojaderes and merchants, were entertained, and some of these, according to a custom of most of the Russian Lodges at that period, were admitted as visitors within the Lodge.

As Masonry at the present day* is strictly prohibited in Russia, it is proper to say here that the first regular Lodge in that country, of which we have any knowledge, was formed in 1739, during the Grand Mastership of Lord Raymond, England; the second, styled Lodge of Perfect Union, in 1771—the Master and most of the members of the latter, however, being chiefly English residents, merchants. In 1772, a Provincial Grand Lodge, of which John Yelaguine, Privy Counselor to the Empress, was Grand Master, was established; but within the last half century the jealous spirit of Russian despotism has closed the Lodges, and forbidden the practice of the rites. It is known that during the governmental favor the institution greatly flourished in Russia.

At the establishment of the Lodge Mars, as above described, this medal was struck at the mint of Baron Von Gartenburg, the engraver being Stockman, and the mint-master F. Comstadius. The emblems on the obverse are very distinct, and, to the instructed eye of the Mason, highly suggestive. That upon the breast of the principal figure is Solomon's Seal, a well-known

[•] It is reported in the papers of the day (December, 1857,) that the Emperor Alexander has removed the prohibition.

ancient device in Masonry. More largely developed, it presents the following form:



Great power was attributed by the superstitious in ancient times to this emblem; the readers of the Arabian Nights' Entertainment will recall various illustrations of this. "The double or endless triangle, in one or the other of its

different forms, constituted the famous Seal of Solomon, our ancient Grand Master, which was said to bind the evil genii so fast that they were unable to release themselves. By virtue of this seal, as the Moslems believed, Solomon compelled the genii to assist him in building the Temple of Jerusalem and many other magnificent works."

On the left of the figure are displayed the implements and furniture of Masonry, the relics of mortality resting upon the volume of divinity—the trowel, square, gavel, compasses, &c. A writer, thirty years since. blended the following just sentiments with the explication of these symbols: "Where is the Mason's trust? The stream of time is not unruffled, and the slender bark must sometimes breast the overwhelming storm. Where is then the Mason's trust? The tempest comes —the waves lift up their heads—the angry elements conspire to hurl destruction on the little ship—she buffets, struggles, founders, sinks! No, she cannot sink. The hand of faith is at the helm, and on her brow eternal Hope. Her strong arm sustains the heaviest burden—her penetrating eye looks through the twilight, and discerns a calmer latitude. Yes, various indeed is this world's climate; but our strength is crippled and we cannot reach it. Behold, one cometh as the morning, and the glory of the noonday is round about her. Her head is in the heavens, and her strength upon the mighty deep. She leads us into smooth waters, and we move on our way rejoicing."

The reverse of this medal exhibits a wreath of oak leaves, within which are the words, "Moldav, Calculum Album, Adiecerunt Maiores, 5774."

Opinions of Confucius.—The Ancient Landmark gives the following translation of an extract from the Journalle Maconnerie Universelle (French): "Confucius a taught that, the world being created, man lived a long time in great goodness; had the gift of prophecy, and possessed supernatural strength. To that golden age succeeded an unfortunate era. The earth produced a plant sweet as honey, and greedy man tasted it, and -by the story he told of it—he gave to others a desire to eat. Henceforth the great goodness disappeared from the surface of the earth; the supernatural strength. the length of life, and the greatness of man diminished. They lived in darkness; all the world was in dismay, virtue was neglected, in fact, it disappeared entirely, and in its place reigned adultery, murder, injustice, and every vice. The earth produced no more for the nourishment of man, and necessity caused the invention of the plow; but, as neither life nor prosperity was insured, they chose a sage for master and governor. This man made a division of land and property—his name was Bourchan, founder of the religion of Lamashe established his dogmas for sixty-one nations, but unfortunately, each nation took them in a different light, and from these you may date the different religions, scattered over the north."

MEDALS OF THE FREEMASONS.

The third design in this catalogue is of more recent origin, 1835:



This medal was struck in honor of Bro. Charles Boettiger, that indefatigable inquirer into the dominions of history and art, by his numerous admirers, friends, and chiefly his Masonic brethren, as a memento mori, Nov. 18, 1835. It was executed by the engraver at the Saxon Mint, Koenig. The obverse is not given here. It is a likeness of the deeply-regretted brother, and, being a correct representation of his features, recalls to mind that cheerful and friendly spirit in which, amidst an innumerable array of literary labor, he was wont, with unintermitting good humor, to welcome every visitor. Its inscription is: "C. A. Boettiger, Nat. viii. rviv. MDCCLX. Mort. xviii. Nov. MDCCCXXXX."

The reverse shows the bird of Minerva, the Sapient Owl, attempting to unroll, for the benefit of posterity, the biography of the deceased, which is surrounded by a branch of laurel. The Roll is the only emblem strictly Masonic upon the medal. It is this which is placed, among other appropriate objects, in the crypt of the

corner-stone of an edifice of any sort Masonically inaugurated, and it is this which, with branches of evergreens, and many a heart-felt sigh and tear, is deposited, as a last token of love, in the open grave of a deceased Brother. The motto is: "Discipulis gaudens et prisæ fontibus artis."* Of this inscription it may be said, in the words of one who has devoted forty years to the most popular political and religious systems, and sectarian inventions for elevating and harmonizing the human family into a universal fraternity of peace and mutual good-will, that "there is no institution more available, or which may be rendered more efficient and practically useful, than that of Masonry."

We now illustrate our article with reference to a commemorative act of Joshua's, when he had brought the Israelites through Jordan to Canaan, on the tenth day of the first month. Twelve stones, which they had taken from the miraculously-dried-up bed of Jordan, Joshua pitched in Gilgal, and calling around him the tribes of JACOB thus commanded them: "When your children shall ask their fathers, in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. the Lord your God dried up the waters of the Jordan from before you until ye were passed over, as the Lord your Gop did to the Red Sea, which he dried up from before us until we were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty; that ye might fear the Lord your God forever." In this spirit the Medals of the Freemasons have been struck, to commemorate important eras or events in their history, and to preserve our ancient legends and traditions from falling into oblivion.

^{*}Rejoicing in her disciples, and in the fount sources of her ancient art.

Of this sort is the following, bearing date 1771, of which the dies are still extant, and in possession of the Lodge St. Charles de la Concorde, at Brunswick:





The history of this elegant piece of Masonic numismatics is thus recorded: The Lodge St. Charles de la Concorde, established at Brunswick in 1770, in memory of its M. W. Protector, Duke Charles of Brunswick, an institute for instructing four poor young men in mathematics, drawing, history, geography, and the French tongue. In 1773, two other Lodges, viz.: Charles de L'Indissoluble

Fraternitè and Jonathan of the Pillar, united with that of St. Charles de la Concorde to form a single Lodge, and then, with a joint treasury and an enlarged power of doing good, the number of pupils was increased to twelve.

These acts of benevolence were in accordance with the most ancient teachings of Freemasonry. One of its earliest injunctions is: "If there be a poor man among you, of any of thy brethren, within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that he wanteth."

The medal was engraved by command of Duke Fer-DINAND of Brunswick, by whom it was designed as an honorarium, to be bestowed upon the best pupils of the institution from year to year. It is worn on a blue ribbon.

The obverse represents a pillar reared upon seven steps, ornamented with a ducal crown, upon which is the owl, the emblem of Science and Industry. The seven steps in Masonry allude to Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, styled the seven liberal arts and Sciences, of which Geometry, the fifth and noblest, is the basis on which the whole superstructure of Freemasonry, whether operative or theoretical, is erected. The compass, whose points extend from a crude mass to a finished ashlar, conveys a lesson patent to every reader. The implements on the opposite side are the square, level and compass. The inscription is Neglecta redire virtus audet, Premium virtus et diligent.*

^{*}Virtue, neglected, dares to return; and they love the reward of virtue. The first portion of the instruction alludes to the story of Astrea, who fled from the earth to return only with the restoration of the golden age.

Upon the basis of the column are blended, in one monogram, the initials of the two Dukes of Brunswick, Charles and Ferdinand.

The reverse exhibits a fertile meadow, illuminated by the rays of the sun, and watered by a limpid brook that winds through it. In this manner, says the lecturer to these favored youth, a young man should be invigorated by the rays of science, while yet his heart, like the pure brook, should ever preserve its purity and integrity. Its inscription is to the same effect: "Solis et rivi beneficio Surgunt."* To this end various emblems of Masonry are directed. The white apron—which, upon the person of a Mason, separates the animal from the intellectual—is an emblem of innocence, admonishing him that, while his hands and head are busy amidst the contaminating affairs of temporal existence, he may and must preserve his garments unspotted from the world.

The next in our series is of date 1820. It was cast in



iron, by command of the Lodge Hercules, at Schweidnitz,

^{*}They grow by benefit of the sun and stream. The device below signifies Freemasons' School of Brunswick, founded in 1771."

July 5, 1820, to commemorate her semi-centennial existence, and to perpetuate the happy efficiency she had enjoyed during that period. It commemorates, also, the fiftieth Masonic jubilee, and the twenty-fifth official term of the Master of the Lodge of *Hercules*. This gentleman's eminence in Masonry and virtue was co-extensive.

The obverse has this inscription: "Br. A. Lv. MARTINETZ, U. St. George. K. P. Maior, Stiter D." Its emblems are a triangle, with the Ineffable Word of Freemasonry, an open Bible upon an altar, the symbols, square, compasses, trowel, globe, gavel and evergreens. These, collectively, teach that a Mason's Lodge is the temple of peace, harmony and brotherly love. Nothing is allowed to enter there which has the remotest tendency to disturb the quietude of its pursuits. A calm inquiry into the beauty of wisdom and virtue, and the study of moral geometry, may be prosecuted without excitement; and they constitute the chief employment of Masons in the tyled recesses of the Lodge. The lessons of virtue which proceed from the East, like rays of brilliant light streaming from the rising sun, illumine the West and South, and, as the work proceeds, are carefully imbibed by the workmen. Thus while Wisdom contrives the plan and instructs the workmen, Strength lends its able support to the fabric, and Beauty adorns it with curious and cunning workmanship. All this is accomplished without the sound of either ax, hammer or tool of iron within the precincts of the temple, to disturb the sanctity of that holy place.

The reverse, of which only the surrounding wreath is here displayed, contains the following inscription: "D. V. Julii MDCCCXXX. vollendete 1 jabr d. Lodge Hercules in Schweidnitz."

Our next selection bears date 1757.



This medal of the builders of the last century was struck in commemoration of the election of Count Christian Frederick Anson Von Bentink, August 6, 1757, to be Grand Master of the Grand Orient of the Netherlands.

It is known that Freemasonry was disseminated in Holland previous to 1731, for in that year Philip Dormer STANHOPE, afterward Lord CHESTERFIELD, the English Ambassador at the Hague, initiated Francis, Duke of . Lothringer, afterward Emperor of Germany, into the Masonic institution. And although the authorities-November 30, 1735—promulgated an edict that the congregations and assemblies of Masons should be entirely abolished, under severe penalties, yet Lodges have ever existed there, and even grand officers, although we have no evidence that a Grand Lodge was regularly opened until St. John the Evangelist's Day, 1756. At that period a General Assembly of Masons, summoned at the suggestion of the Lodge Union Royal, was held by the deputies of thirteen Lodges then in existence at the Hague. Louis Dagran, one of the oldest Masons in Holland, presided. A. N. Van Aerssen Beyeren Von Hogenheide was elected Grand Master, and Baron

CHARLES VAN BOETZELAR, Deputy. The constitutions and laws digested at that and the next meeting remained in force for sixty-two years.

At the next assembly, in 1757, the above-described medal was struck, of which the Masonic explication is thus given: The obverse presents a temple, illuminated by the rays of the sun, and surrounded by the three lesser lights of Masonry. Before it is a fountain, which, with its fertilizing waters, moistens the seven steps of the temple. In the extreme foreground are the two pillars whose materials, dimensions and names are known as well to the Biblical as the Masonic student—Jachin and Boaz.

At the foot of the flight of seven steps, so frequent a symbol in Masonry, are seen the rough and the perfect Ashlars, types of humanity in its opposite extremes. Upon the latter, as an emblem of immortality, lies a flaming torch. Above all are beheld the zodiacal belt, and a brilliant star of five points. Fire and light were the uniform tokens of the appearances of the Deity—sometimes shining with a mild and gentle radiance, like the inferior luminaries of a Masonic Lodge, and at others flaming fiercely amidst clouds and darkness, thunderings and noise.

Upon the reverse, between the wreath and the luminary, is this inscription: "Liberorym qvi in Regno Hollandiæ synt Caementariorym soladitio Festiva-Dimidio peraito Saecylo Dies Illuxit vid, cccviii.," expressing the history of the origin and purpose of the medal. The sun, illuminating this inscription, serves to teach us that the tendency of Masonic light is to awaken the smile of joy on the face of woe, to smooth the asperities of human life, and finally to harmonize the world.

MEDALS OF THE FREEMASONS.

The next in order is a medal of 1839, which presents a few combinations of symbols masonically interesting:



The history of this medal is thus recorded: The Lodge La Parfaite Union, at Mentz, received its constitution as early as 1721, from the then newly-established Grand Lodge at London, the Duke of Montague being Grand Master; but little, however, is known of its fortunes, until, after a lapse of more than three-fourths of a century, the same, or a new Lodge of the same name, and at the same place, comes to light. This was May 9, 1800. Since that period its progress has been healthful. A temple was built at its expense, and on the 12th of August, 1839, consecrated under the direction of the Grand Master, Baron Von Stassart, and Bro. N. Defussaux, President of the Union Hall. It was in honor of this event that the medal above given was struck, Harr being the engraver.

The principal designs on the obverse of this medal are the joined hands, and the square and compasses within a wreath of acacia. The former, in Masonry, is a striking illustration of Love and Fidelity.

These are the chief ingredients in the cement of this ancient Craft. They pervade every lecture and ceremony, are infused equally into doctrine and discipline, and are enforced by all its authority.

> By one God created—by one Saviour saved, By one spirit lighted—by one mark engraved, We're taught in that wisdom our spirits approve To cherish the spirit of Brotherly Love.

The proper residence of faithfulness or fidelity was thought by the ancients to be in the right hand.

The inscription upon the *obverse* is "Union—Force—Egalité—Philanthropie."

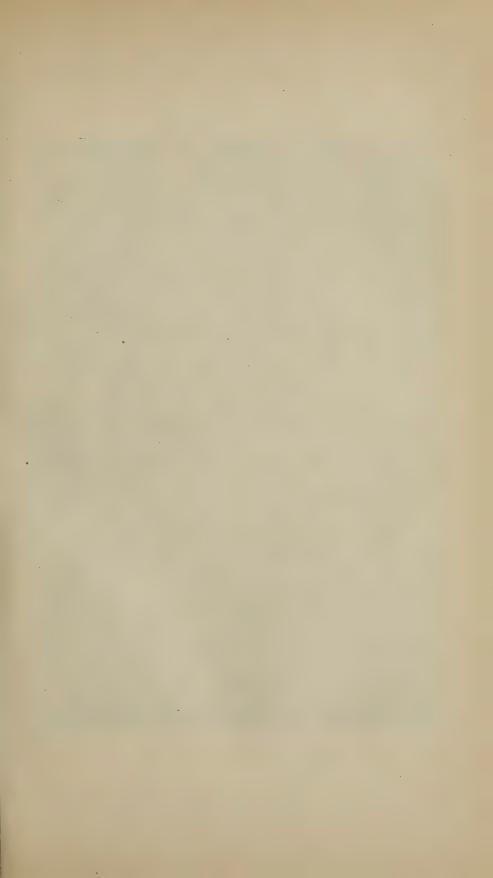
The reverse contains merely an inscription, communicating the occasion of the festival, and the names of the Grand Master and Worshipful Master of La Parfaite Union; also the date of consecration, as above.

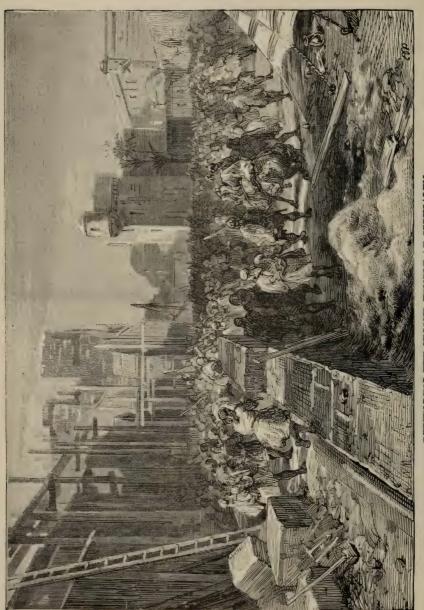




These engravings represent a medal, which was struck, as the inscription denotes, September 24, 1743, at the consecration of the Lodge St. George, Emperor's Court, Hamburg.

As early as the year 1740 there existed at this place a Lodge, whose members, though wanting a regular charter or warrant of constitution, used to convene together to promote the interests of Masonry, as well as to improve themselves in the ways of knowledge and





REBUILDING THE SECOND TEMPLE AT JERUSALEM.

virtue. The usages and customs of the ancients, in their secret societies, are technically termed mysteries. If by mysteries we simply imply a secret religion then in the civilized parts of the globe there can be no mysteries, for God may be openly worshiped everywhere; but if by this term we understand secret ceremonies and doctrines then we may claim that there are mysteries peculiar to Masons. But we do not call our secrets mysteries, nor do we claim that there is with us a secret religion. No Mason is a mystagogue, and surely our outward appearance has nothing mysterious about it. The study of morality and the broader principles of universal religion constituted the Masonic pursuits to which the brethren at Hamburg, as all other members of this Fraternity, addicted themselves.

September 24, 1743, these irregular Masons made application to the Provincial Grand Master of Nether Saxony, Bro. Luttman, and received a constitutional patent, Bro. Molinsie being nominated first Master. The Lodge is enrolled upon the English register, under that date as No. 128, and assumed the name of St. George. Upon this a medal was made, as mentioned above.

On the obverse is a monogram, formed by combining the letters S T G in one, and surrounding it with the rays of the sun. Every Masonic Lodge is supposed thus to be the centre of Masonic light to all within its own jurisdiction; and its voice, responsive to the call, of those without, is To krouonti anogesetai—to him that knocketh it shall be opened. The private seals of many European Lodges are very beautiful.

On the reverse is a cubical block, accurately wrought, above which the open compasses are suspended. The inscription, Hinc forma viresque,* does sheer justice to

^{*}Whence comes form and strength.

the part this important emblem, the compasses, plays in Freemasonry. It is from that come form and strength.

Between its points the tenets of our rite
Are found—'tis truly called "the greater light;"
For as from God the Bible illumes the way,
And the square points out the duties which we owe
One to another, this other light e'en so
Pours out another bright, benignant ray,
Showing the duties which the craftsmen each
Owe to themselves. "Tis used, therefore, to teach
The Mason how to keep within due bounds
His passions, thoughts, and feelings and desires;
And as the well-known mystic ring surrounds
Its center point, e'en so should we aspire
To live within the true Masonic sphere;
For then materially we cannot err.

The end, the moral and purport of Masonry, is to subdue our passions, not to do our own will; to make daily progress in a laudable art; to promote morality, charity, good-fellowship, good-nature and humanity.



We have here another evidence of the anxious care exercised by Masons in perpetuating the memory of the just and good, who devote a portion of their talents to the pursuits of the royal art. If when an individual,

possessed of a knowledge of his Masonic duties, deliberately disregards the obligations which the moral and social duties of life so strongly impose it is considered indispensably necessary to the welfare of the Craft, and the adorning of the sublime principles we profess, to close against him the door of Masonry forever, by how much stronger incentives are we bound to cherish the virtues, embalm the memories, and set up the character of those illustrious brethren whose lives are but one living exemplification of Masonic virtue?

Before all others of that chosen few who, for more than fifty years, promoted with true and assiduous zeal the work on the spiritual temple of Masonry in Saxony stands the name of Charles Augustus Boettiger. Born at Elsterburg, in Saxony, June 8, 1761, he, at the early period of November 8, 1781, beheld the light of Freemasonry, in the Lodge "Golden Apple," at Dresden.

His indefatigable zeal in Masonic pursuits, displayed in teaching and exemplifying the value of the art, was sincerely acknowledged by his Lodge, at the festival given November 8, 1831, in his honor, on the semicentennial anniversary of his initiation. The above medal was executed at the expense of his numerous friends, both Masons and otherwise, as a mark of their respect for his learning and talent, and made to record this seventieth anniversary of his birth, June 8, 1831.

On the *obverse* are beheld the specifications of that department of study—Egyptian antiquities—to which he was chiefly devoted. Its inscription is "Antiqva novis componere sollers," with certain words in cipher below.

Upon the reverse is a bust of Boettiger, with the motto "Car. Avg. Boettigerys, Senex Septyagesamys, Dresdæ, D viii. Mens iv. ivii., cic., ic., cccxxx."

Conjoined with such names as Boettiger, the intellectual of the Masonic order embraces Weiland, Wren, Ashmole, Bishop Griswold, Kean, Burns, Isaac Newton, Douglas Jerrold, Ferguson, Locke, Moore, and a host of kindred spirits, forming a galaxy of genius strangers to the uninitiated world.



This quaint engraving has little merit outside of Masonry. It was first introduced into Knapp's "Secret Discipline,"* to substantiate his assertion that the early Christians had a secret initiation, in some respects similar to Masonry. It is the seal of the Ancient Abbey of Arbroath, in Scotland. The design calls forcibly to mind a description which Plutarch gives in his famous essay, "De Osiris," of a seal used by the priests of Isis in their solemnities, viz: the figure of a man kneeling, with his hands bound, and a knife at his throat.

^{*} Vol., xiii. Universal Masonic Library.

MEDALS OF THE FREEMASONS.

So far as our investigations have extended into Masonic numismatics, there is nothing extant in this department earlier than the eighteenth century. This may be explained by the fact that before that period, and even up to the earlier years of the eighteenth century, say to 1717, the ancient union of operative with speculative Masonry, that had existed from the time of Solomon, or earlier, was not entirely severed. Masons made their medals of mighty blocks of stone and beams of wood! Their symbols were wrought in the ground-plans of extensive edifices. Their workmen's marks were deeply cut upon the living rocks "with an iron pen and lead in the rock forever." Each Indian mound in the country is the result of some great yearning to be immortal, and the skill and labor bestowed upon it evince a loftiness of feeling, and a unity of sentiment consonant with the minds of those who reared the pyramids and adorned the temples of more favored lands. It was only after the separation of the two departments of Masonry, the speculative and the practical, that books took the place of legends and medals of monuments.





At the close of the Seven Years' War in 1763, a large number of Swedish Masons, who had been separated by the exigencies of the times, assembled in the Lodge Harmony—extinguished in 1777—at Stralsund. The convocation was one of great interest, and left an earnest desire in the hearts of all present that the memory of it should be perpetuated. It was in commemoration of this most agreeable convocation that the Lodge Harmony caused the medal above described to be struck, and distributed among the brethren.

Its obverse displays the sun and moon illuminating the earth, and distributing a higher spiritual light to the brethren returning, footsore and weary, from distant lands to their native country.

The reverse gives the heraldic bearings of the Lodge Harmony, with the motto, "Ordo frat. mur. sund. Pom. F. F." These heraldic devices are surrounded by well-known Masonic implements, the plumb, square, level, trowel, gavel, etc., and surmounted by the cap of liberty.

We offer, next in order, a medal of 1812. Its history is as follows: The members of the Masonic Fraternity at Hildersheim united themselves together so early as 1762, and formed a Lodge, for which, November 24 of that year, they received a charter from the Provincial Grand Lodge of Hamburg, and commenced their labors on St. John Evangelist Day, under the solemn title of Gate of Eternity. Fifteen years later, January 24, 1775, a second Lodge was established at the same place, but under the auspices of the Grand Lodge of Germany, which assumed the title of the Lodge Frederick of the No unfriendliness or rivalry seems to have existed between these two bodies. In the year 1812, when the former celebrated its semi-centennial anniversary, the latter honored themselves and the brethren by presenting it with the annexed medal. This was in

accordance with the doctrine practiced nowhere better than in the German lodges.



On the obverse of this beautiful medal, sacred to the warmest sympathies of human nature, appears the original seal of the Lodge Gate of Eternity, with the



inscription, not given in our copy, "Der Maurerischen Morgenroethe I. O. V. Hildersheim. In der Stamm L. Pforte Zur Ewigkeit Am 27 Dec. 1762." The design is that of a temple and porch viewed by the rising sun. A small tree stands hard by, not unknown to Masonry.

On the reverse is the seal of the Lodge Frederick of the

Temple. This has an acacia tree near a temple, which is supported by seven pillars. Three steps lead to this temple, whose cupola is crowned with the relics of mortality. On both sides of the temple, in Hebrew cypher, are the words "the magnificence of the world," and behind it is the blazing triangle. Its inscription, not given in our copy, is "Die Dankbarren Soehne Des Stillen Tempels. Am Iubeltage Dem 27 Dec. 5812."

But few specimens in our collection of Masonic medals are more neatly conceived or more artistically executed than the following of 1774. Its record is thus made up: In the year 1743, five brothers in Freemasonry, viz: Von Cramm, Van Bruckendahl, D'Outrot, Van Krosigh, and Ference, united themselves in a Lodge at Halle, the first two having obtained the consent and approbation of the Lodge *Three Gloves*, at Berlin, December 6.

In 1774, on St. John Baptist Day, Brother Von Bruckendahl, their Master, astonished the forty-four brothers then present with a medal in gold and silver, of which we give an exact copy.



On the obverse appears a Freemason, clothed in the apron of the Craft, reclining upon a globe, and holding

in his right hand a plumb-line. The jewel upon his breast denotes the Master of a Lodge, and he is plainly under the protection of the crowned eagle, which is seen winging its way toward the sun. The inscription is *Studio*, *Sapientia*, *Silentio*. In the foreground is a cubical stone, presenting the equilateral triangle, and the initials of the donor, C. S. B. R. The gavel, square, and compasses lie at the feet of the Master, while two broken columns upon a pedestal hard by convey, in the mystic language of Masons, lessons of no light import.



The reverse is not less elegant or instructive. It exhibits three hands fraternally joined above a view of the city of Halle, and the inscription, "Et Non Fvcata Amicitia Qvid Nobilivs." The date appears at the bottom. As the sun is seen upon the obverse, the goal of the royal eagle's flight, so upon the reverse, the remaining luminaries of heaven, the moon and stars.

The next medal to be considered bears date February 24, 1759. The Margrave Christian Frederick Charles Alexander, of Brandenburg, Anspach, the first of those princes who entered in 1766 into the new rite of Freemasonry, styled "Strict Observance,"—at his own castle

at Wassertrudinger, under the Masonic cognomen A Monimento—was protector and member of the Lodge Three Stars, at Anspach. In accepting this honor, the Lodge prefixed his name Alexander to its original title.



On the twenty-third birthday of their illustrious sponsor, the brethren of the Lodge *Three Stars*—now discontinued—presented him with a medal, an engraving of which appears above.

On the obverse, not given in our copy, is the following inscription in French, "Jour de Naissance du Ser. Gr. Maitre Alexander Marg. de Brand. celebré des Franç Masons à Anspac ce 24 Fevr. 1759," expressing the time and purpose of this honorable testimonial.

The reverse is conspicuous among the symbolical ornaments of Masonry. As a whole, it declares the true allegiance which Freemasons blend with the established rules of their society as taught in the ancient landmarks, and those demanded by a just and constitutional government.

The three stars, placed respectively at the angles of the triangle formed by the level, allude to the name of the Lodge. The inscription is, Aimer et Se Taire. The other emblems are the rough and perfect ashlers, the compasses and square, the sun and moon.

MEDALS OF THE FREEMASONS.



This medal bears date 1833. After the Revolution in Belgium in 1830, which resulted in a separation of that industrious little people from the Dutch Government, and its establishment as an independent nation under Leopold, the provincial lodges of the southern provinces at Brussels promptly separated themselves from the Grand Orient of the Netherlands, and organized a Grand Lodge of their own. This has been the regular course in all cases of national independencies from whatever cause, and is entirely justified by the Masonic landmarks.

The delegates of four Belgium lodges first met upon the invitation of Bro. Z. Freune, in a circular letter bearing date December 26, 1832, and organized as a convention, electing Bro. de Freune as their delegate to the Grand Lodge to be established, and their Superintendent until a Grand Master should be chosen. The medal was struck to commemorate these incidents. The sketch was made by Bro. Juenal.

The obverse presents a phænix enthroned upon the clouds, and raising itself from the flames mythologically associated with that figure. Within its beak it bears a sprig of acacia, the Masonic symbol of immortality. Its claws support the compasses and rule. The two well known columns of Freemasonry are in the distance, irradiated by the sun. The inscription is appropriate, "Resurgens tenebras Vera luce dimovet." The elucidation of these emblems takes us nigh to the head-stone and the mound.

The reverse displays the sun enclosing the letter G embraced within the rays of a five-pointed star. The inscription is: "Ad majorem Dei gloriam, felicii auspiciis Leopoldi, Belgarum Regis prima rectore F. Z. de Freune, magnus oriens conditur, Bruxellis xxIII. Die duodec mens a lymdcccxxxII," words recalling the occasion that gave birth to the medal.



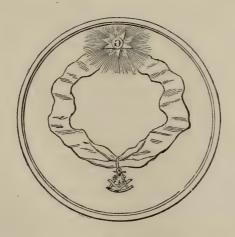
This medal of 1802 was struck for the unusual purpose of commemorating a marriage. The Lodge *Unity*, in Frankfort-on-the-Main, celebrated, October 6, 1802, the marriage jubilee, the fiftieth, of their Worshipful Master,

Bro. Constantin Fellner. The joyful event was perpetuated by this medal, made in Loos' medal mint at Berlin. It presents a few striking symbols.

The obverse displays a pyramid, on which the lightning strikes the acacia, but the scythe of death has not yet reached it. The inscription gives the name of the Lodge.

The reverse simply displays the occasion which called forth the medal.

The Lodge Napoleon at Amsterdam, in 1814, took the name William Frederick, October 16, 1816. Prince Frederick, in the presence of more than three hundred brethren, took the gavel as Grand Master. October 16, 1841, he having been twenty-five years Grand Master, the brethren of Holland presented him with a medal, one side of which is here given. It presents but little either of historic or Masonic importance.



The observe is simply a portrait of the prince, with the inscription: "Will Frederick, Karel Prins der Nederlanden." The reverse gives the collar and jewel of a Grand Master, as worn in Holland, tied together in a five-pointed star, enclosing with its rays the mystic letter G. The inscription proper to this, when translated, is: "Twenty-five years National Grand Master of Free-masons of the Netherlands and her colonies."

The medal of which the reverse here follows contains a history as pathetic as anything in ancient or modern history. It is of date April 27, 1785, and communicates the untimely death upon that day of Duke Maximilian Julius Leopold, of Brunswick, styled in the Rite of Strict Observance "of the Golden Falchion," and Master of the Lodge Upright Heart. He was born October 10, 1752; educated by the Abbot of Jerusalem, traveled in Italy under the guidance of Lessing, and in 1776 entered the Prussian service, with the rank of major-general.



The obverse of this medal displays a portrait with the inscription, Herzog Maximilian Julius Leopold. The reverse exhibits a female figure—a widow with sorrowing orphans—lamenting at the urn upon the column the decease of the brave martyr to friendship. The symbols are the plain cross and the letter G.



This medal was struck by command of the Lodge "True Harmony," at Schweidnitz, July 14, 1813, to celebrate its twenty-fifth anniversary. The obverse presents the flaming star between the two chief pillars of Masonry, styled by our German brethren Rectitude and Brotherly Love. The reverse, as seen above, is made nearly in accordance with the symbology of ancient York Masonry. It displays two pillars, Jachin and Boaz, between which the heavenly luminaries are shining. Above them is a chain of seven links; upon their right is the level, upon the left the plumb. Below the blazing sun is a Maltese cross.

A medal, which offers some rare specimens of symbolism, was struck in 1774, by the Lodge Zur Saul (the Pillar), to commemorate its fiftieth anniversary, May 19. This Lodge was established under the authority of the Grand Lodge (Landesloge) of Germany.

The obverse presents a Masonic array of great variety. Upon a Mosaic pavement, peculiar to Masonry, the blocks of stone styled the Rough Ashlar and Perfect Ashlar are seen, together with many of the working tools of the Craft, such as the square, gavel, setting maul, trowel,



level, globe, etc., all illuminated by the rising sun. The pairon saint of Freemasons, St. John, the Baptist, whose natal day, according to Masonic chronology, is June 24, is seen standing beside the pillar, which recalls the name of the Lodge (Zur Saul), with a roll in his left hand, upon which he is drawing a sketch with the compass for the erection of a temple of the soul. Resting upon the unformed block at his feet is the cross, which testifies to his sacred character. The pillar which gave its name to the Lodge is only remarkable as holding up two Masonic symbols, here for the first time seen in our series, the cable tow and the book of Masonic Constitutions.

The reverse names the day of founding the Lodge, and the day of this festival, with the names of the Masters under whose auspices these festivals were held.

The globe in this medal denotes the universality of Masonry—a conclusion symbolized equally by the color blue. This color is both beautiful and imperishable, and was therefore worn and adopted by our ancient brethren of the symbolical degrees. It is the peculiar characteristic of the institution which has stood the test of ages, and is distinguished by the beauty of its superstructure.

MEDALS OF THE FREEMASONS.

The medal here first given bears date June 24, 1835; it grew out of one of the most singular and mysterious incidents in Masonic history. In the year 1818, Prince Frederick of the Netherlands, National Grand Master, presented to the meeting of the lodges of the Hague and of Delft two ancient documents, respectively entitled, etc., as follows: 1. A manuscript in cypher, on parchment, signed by nineteen Master Masons at Cologne, June 23, 1535. 2. A few sheets of the minutes of the Lodge Frederick Kreederthrall, at the Hague, professing to bear dates from 1637 to Feb. 2, 1638.

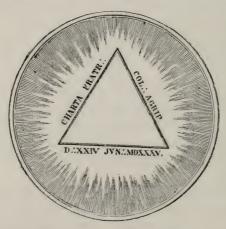
The Prince had received these documents in 1816, accompanied by a letter in a female hand, signed "C., child of V. J.," in which the writer professed to have discovered them amongst her father's papers, who, it was said, had received them from Mr. Van Boetzelaar, by whom they had been preserved with great care. This letter was attributed to a daughter of Van Jayliger, who, in 1795, succeeded Van Boetzelaar in the Grand Mastership.

There is, however, another version of the matter, that these papers had been long in the family of Van Wassenaar, Van Opdam, a member of which presented them to Van Boetzelaar, and he to Van Jayliger, with strict injunctions to preserve them till the restitution of the Orange Regency.

The documents themselves excited at once the profoundest interest among the Masonic writers of Europe. Twenty-six different works, some of them of great length and research, were published to establish or poverthrow them. Brother Helpman introduced them

to the public, but not in correct form, in his work, entitled "The Three Oldest Historical Memorials of the German Masonic Fraternity, Aavan, 5819." Brothers Giesler and Kloss, at Frankfort-on-the-Maine, and Brother Foersteman, at Kalle, have shown up the errors of Heldman, and attacked the authenticity of the documents. A commission of five learned brothers was appointed to settle these doubts. The importance of the Cologne charter is so great, if historically true, that the Lodge La Bien Aimee, assuming its correctness, celebrated the three hundredth anniversary of the document, June 24, 1835, and struck the above-described medal in commemoration of the event.

The obverse of this medal displays a circle of nineteen stars, within which is this motto "Conventum, Frater. Lib. Cement. Col. Agrip. A. MDXXXV. Habitvm Grati Celebrunt Fratres Neerlandiv. Ordinis. In Patria Sva Restavrati Festum Secvtare Agentes. A. MDCCCXXXV."



The reverse displays a triangle, from which are shot diffuse rays of light. On the lines of the triangle is the

inscription: "Charta fratr. Col. Agrip. D:xxiv gvn mdxxxv." Within these lines is "Preceptis enunciantur; omnes homnies veluti fratres et propinquis ama et dilige; deo quod dei imperatori quod quod imperatons est tribuito."

Of Masonic Numismatics, we offer next a full-charged medal of the period of 1744. February 12 of that year, the Provincial Grand Master of Hamburgh and Lower Saxony, Bro. Lutman, by virtue of his patent from the Grand Lodge of England, dated Oct. 30, 1840, granted authority to Bro. Von Kissleben, for the establishment of a Lodge at Brunswick, the Lodge Jonathan of the Pillar. This Lodge was opened on St. John Evangelist's Day of the same year, Bro. Von Kissleben acting as Master, when the above medal was struck in honor of the occasion.





Upon its *obverse* is presented the ardent affection of David and Jonathan, evinced by a cordial embrace, in their famous meeting at the Stone Ezel, the history of which is given in the 20th chapter of 1st Samuel.

Upon the reverse is the beehive, an emblem of Masonic industry, representing here the faithful workmen under the steady guidance of their chief. The inscription is: "Soc. murar. constit. Bruns. D. 27 Dec. 5744."

The medal next given was struck to commemorate the election of Duke Ferdinand, of Brunswick, to the office

of General Grand Master, in 1782, under the rite of "Strict Observance." This eminent frater was born Jan. 11, 1721; bore a distinguished part in the Seven Years' War; was initiated into Freemasonry in 1741, in the Lodge King Frederick II. at Berlin: elected Master of a Lodge at Breslau, in 1743; was dubbed a Knight of St. Andrews in 1745, and appointed Provincial Grand Master under English Constitution, 1770.



On the reverse is the lion, guarding with mild dignity, but steady strength, the implements of Freemasonry, with the motto, "Vidi, Vici, Quiesco," and the uttering below, "Ob. felic. reunion murar. liberor. German.

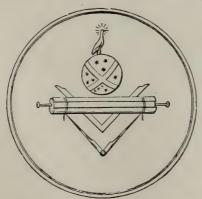
Probably the oldest Masonic medal extant is that next shown. Its exact date is not given, but the history of it is well substantiated as follows: In 1733 a Lodge was established at Florence, by Lord Charles Sackville, Duke of Middlesex.

The obverse has a bust of Lord Sackville, with the inscription: "Carolys Sackville, Magister, Fl.;" the name of the maker, Lorenz Natter, is placed below.

The reverse exhibits Harpocrates, the god of silence,



in his well-known attitude, leaning upon the broken column of Masonry, and holding upon his left arm the cornucopia. The cubic block, around which are grouped the stone-hammer, the compasses, the square, the level, the chisel, the plumb, and the mallet, is at his feet. The thyrsus, staff and the serpent, rest behind him. The motto is *Ab origine*, "from the beginning." This combination of emblems illustrates well the singularly precise rule of restrictions known to Masonry.



The three lodges at Dresden, viz.: Lodge of *Three* 3

Swords, the Golden Apple, and Astrea, met July 2, 1817, to commemorate the Centennial Anniversary of the establishment of the Grand Lodge of England (London), when the medal here described was struck.

The *obverse* shows a globe resting upon the greater lights of Masonry, and supporting the *phænix*, its head surrounded with rays.

The medal here represented was struck by the Lodge Le Berceau du Roi de Rome, in 1811. This Lodge was founded by a few Frenchmen, at the Hague, in that year, with a constitution from the Grand Orient of France; although the Dutch lodges, even after the union of Holland with the French empire, continually asserted their independence of the Grand Orient, and their adherence to their own Grand Lodge. The Lodge Le Berceau du Roi de France only survived three years, being discontinued on account of the political events of 1813.



The obverse presents the cradle given by the city of Paris to the young King of Rome, with the inscription "5811." The only Masonic emblem visible is the triangle—on the reverse of which only a wreath of oak is given.

MEDALS OF THE FREEMASONS.

September 20, 1759, the Freemasons of Bairenth celebrated the second marriage of their Grand Master, the Margrave Frederick of Brandenburg Bairenth, to Caroline Maria, daughter of Duke Charles, of Brunswick, and issued the medal, represented by the following engraving, commemorative of the event:



The obverse gives the Grand Master Frederick, with the regalia and badge of his official dignity, depositing upon the Altar of Love a pair of lady's gloves, as a token of inviolable fidelity. In the continental ceremonial, the gloves form nearly as conspicuous a part as the apron, the latter denoting innocence, the former faithfulness.

The reverse displays an oblong square in an ornamented border. Beyond the square, the rising sun appears, and below it the date of the nuptials 20. 9. 5759. The inscription is, "Nuptus Frederici et Soph. Carol. Soc. M. Lit. Ad. Fe. Baruther."

Upon the eightieth birthday of the celebrated Christopher Martia Wieland, the Lodge Amelia a Weimar

caused a medal to be struck in his honor. Its date is September 5, 1812; it was made by Facins, engraver to the Court of Weimer.

This distinguished scholar was born at Overholzheim, near Bierbach, September 5, 1733; entered the Masonic fraternity in the seventy-sixth year of his age, receiving the three degrees respectively, April 1, 2, and 3, 1809. At the anniversary of his Lodge, Amelia a Weimar, October 24, 1809, he expressed his views upon the nature and aims of Freemasonry at good length. He died January 20, 1813, at Jeno. As one of the greatest of the

German literati, and a brother of whom the German Craft justly felt proud, this medal was made and presented to him.

Upon the *obverse* is a likeness of Wieland. Upon the *reverse* is a sphinx, holding the mysterious triangle of Masonry, and surrounded by a wreath of roses.



The inscription is, "Dem. 80, Geburtstage die Lodge Amelia Weimar Am 5, September, 1812."

A fine medal bearing date Nov. 25, 1655, commemorates the opening of the Lodge *Ernestus*, in Hildburgshauser, which stood a working craft until a recent period. The following is a translation of the description circulated at the time of its issuance:

On the obverse is seen three Masons, clasping each other's hands, that customary sign of unity and alliance in common pursuits among men. The words at the bottom express the name of the Lodge; the sentiment in the line above expresses the willingness of the brethren to unite all their forces and endeavors with those of the craftsmen everywhere.



On the reverse we have the hand of Providence guiding a compass under the sun bursting through the clouds. This shows that Masons recognize our over-



ruling Providence, being well aware that no endeavors, however earnest and protracted, can succeed unless heavenly wisdom direct them. The points of the compasses rest on the figure denoting the quadrate of the circle. This teaches that what the society seeks is difficult, useful, hidden, possible, right and rare; and that

what it finds is great, delightful and serviceable. The accompanying words are: "Arcanum scrutatus cuncta adeptus"—he who knows the secret possesses everything. The date of the medal, in a mysterious chronology, may be seen below.

The events of 1830, alluded to in a former article, which secured the independence of Belgium from Holland, and placed Leopold on the throne, justified, by Masonic usage, a division of Grand Lodge authority and responsibility. In the year 1832, the Grand Lodge of Belgium was formed, and the medal described in the following paragraph (generally called a one-sided medal) was struck in commemoration thereof:



The sketch is bold and forcible, full of meaning and beauty to the initiated eye. Between the two well-known pillars, whose names are placed conspicuously on their sides by initials, an altar is raised, from which a

sweet-smelling savor goes up to the God of heaven. An acacia, immortally verdant, flourishes by the side of the altar, and the Belgic lion lies placidly in front. Upon the right and left are the materials and implements of Masonry; above is the letter G, emblem of Deity, within the five-pointed star, from which abounding rays are yielded.



The above medal dates from 1836, and records a pleasing incident in Masonic connection. The ship Brodertrue, built for Bro. John Schouten at Dortrecht, was launched Nov. 21, 1836, the anniversary of his twentieth year of Masonic initiation. On this occasion he presented his partners in the ship, all of whom were Freemasons, with the medal here represented, which was made at Schonberg, in Utrecht.

The obverse exhibits the helm, marked with the name of the ship, and the anchor, surrounded by a sprig of laurel. The reverse has a wreath of laurel, emblematic of imperishability, with this inscription: "Erkentenis voor Brocdertroun, xxi. Nov. MDCCCXXXVI."

The following medal, fully charged with Masonic symbology, was struck May 21, 1825, by command of the Grand Lodge of the Netherlands, in honor of the marriage of their Grand Master, Prince Frederic, to the Princess Louisa Augusta Wilhelmina Amelia, of Prussia:



On the obverse appears Latona, with a diadem upon ner head, surrounded by rays. She stands upon three steps, between the two ancient columns J. and B., upon one of which an acacia, and upon the other a rose-bush, is growing. In her right hand, pointing upward, she holds a sprig of acacia, and in her left a crown of roses, over two shields, containing the initials of the bridal pair, reging against the altar of true Love. At the foot of the steps are Masonic implements. The superscription, in the cipher peculiar to "the Strict Observance," is "Ornat et auget."

The reverse displays a radiant triangle, from which the letter G shines divinely forth. The inscription, in the same mystic cipher, is:
"In memoriam nuptiarum, fratrum litere ac fidelis silentii lege operantium florentissimer in Belgio societas."

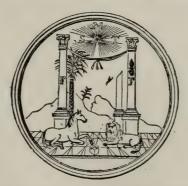


MEDALS OF THE FREEMASONS.

A medal was struck in 1781 to commemorate the alliance between the Grand Lodge of Holland and the Rite of Strict Observance, of which such frequent mention has been already made in this series.

Negotiations to this end were commenced in 1779, by Duke Ferdinand of Brunswick, Egnes a Victoria, as head of the Strict Observance, and Prince Frederick of Hessen Cassel, Egnes a Septem Sagittes, who was initiated at Frankfort-on-the-Main, Dec. 28, 1777. The treaty of union was formed March 18th to 20th, 1781, and signed by both Princes. To perpetuate so interesting a union Bro. Sihaasberg originated the accompanying medal, and presented it to the Grand Lodge of Holland.

The obverse has two pillars, each of the Corinthian order of architecture, united by a ribbon at the top. The arms of the house of Brunswick, a white horse, rests



against the pillar on the left, behind which rises a palm tree, as on the shield of Ferdinand, Egnes a Victoria. The Hessian lion reclines by the right-hand pillar; within his grasp are the seven arrows, as on the shield of

FREDERICK, Egnes a Septem Sagittes. Irradiated by the sun are seen the initials S. M. T., "Magnus Superior Templorum." The initials of the Princes are seen upon the pillars, which a few of the chief emblems of Masonry appear in the foreground. At the bottom is the engraver's name.

The reverse describes the event which gave rise to the medal, and the dates in cipher upon which the treaty was concluded. The Masonic zeal of the lodges in Germany, whose medals make up so large a part of our catalogue, may be reckoned from the fact that a single one of them, in five years, bore the charge of educating eleven hundred children! In London there is a Masonic institution for boys, which was established in 1798, and which displays the highest degree of activity. Such institutions are medals, whose symbology is known and read of all men.

The medal given below was struck at the charge of the Lodge Karl xun Rantenkrang, to celebrate the birthday of the Duchess Ernestine Auguste Sophia, daughter of Ernest August, Duke of Saxe Weimar, Jan. 5, 1759.





The obverse exhibits the temple dedicated to virtue, with the superscription "HIC LABOR." The reverse has a good collection of Masonic implements, lying under the beams of the meridian sun; and below, according to the chronology of the "Strict Observance," is the date of the medal

Upon the 25th anniversary of the Lodge *Die Wachsende* za den 3 Schlusselu, at Ratisbon, which occurred in 1791, the medal here given was struck.



The obverse of this medal contains a wall of freestone, adorned with the arms of the city of Ratisbon, viz: three keys. A cube, containing the numerals XXV., rests upon the wall; above it the letter G, within the blazing five-pointed star; around it the inscription "Jubel Der Wachsenden Lodge in Regensberg," the twenty-fifth jubilee of the Thriving Lodge at Ratisbon.

Upon the reverse is exhibited Hercules, slaying the four-headed Hydra; the inscription, "Die tugend siegt," denoting the triumph of virtue over vice; the date, 1791, being seen at the bottom.

The medal which follows bears date 1838, and commemorates one of those attempts at ecclesiastical interference so common in the history of Freemasonry. In December of that year the Roman Catholic Archbishop of Mechlin published an interdict against the Masonic society in Belgium. This interdict, however, little affected the progress of the Order.

The Grand Lodge of Belgium, desirous of offering some sign of sympathy, originated this medal, made by Bro. Hart, of Brussels.



The obverse represents a serpent biting a file, with the inscription: "La Maç vivra, Dieu le veut. Gr.: Or.: de Belgique, 5838."

Upon the reverse are engraved the following precepts, being the universal doctrines of Freemasonry: "Adore the Great Architect of the Universe; Love thy Neighbor; Do no Evil; Do Good; Let Men Speak."

The Lodge True Union, at Schweidnitz, constituted July 14, 1788, by the Grand Lodge of Prussia, styled



Royal York zur Freundscheft, celebrated its fiftieth anni-

versary, July 14, 1838, and ordered the accompanying medal cast in iron to perpetuate the event.

The obverse is the arms of their Mason's Hall, with the superscription Zor Wahren Eintracht: they are the pillars, two Brothers, united in the fraternal hand-grasp over the altar of Masonry; the globe, the relics of mortality near the emblem of immortality, and other Masonic symbols.

The reverse simply shows the day upon which the Lodge was founded, July 14, 1788; then the day of celebration, July 14, 1838, with the names of the Masters who presided respectively at those widely-separated periods.



The date of this medal is June 5, 1780; it was struck by the Lodge Charlotte yu den Drei Nelken, in honor of the marriage of the Duke August Frederick Charles Wilhelm with the Princess Louise Von Stollberg. This Lodge was constituted April 16, 1774, and received its name from the Princess Charlotte Amelia, of Hessen Philipstadt, who, as guardian of his second son, became its Protector, conjointly with the reigning Duke.

The obverse presents an altar of seven steps, upon which are two burning hearts, entwined with a ribbon. The in tials of the pair, C. L., appear below, and at the

bottom these: I. M. M. D. 25, 466; being the chronology, according to the "Strict Observance," which corresponds with A. D. 1780.

The reverse, under three carnations, has an inscription, in twelve lines, thus translated: "In commemoration of the most remarkable day in Meiningen, and in attestation of the reverential fidelity of Lodge C. D. 3 N."



Upon the fiftieth Masonic jubilee of Bro. Karl Freiherr Von Bodelschwingh-Plettenberg, of Drais, near Weisbaden, February 8, 1835, this medal was struck in his honor by the Lodge *The Bright Light*.

Bro. Bodelschwingh, Royal Prussian Chamberlain and Knight Kamthus of the Teutonic Order of Utrecht, entered the Masonic Fraternity Feb. 8, 1785, assisted in founding the Lodge *The Bright Light*, at Hamm, Dec. 22, 1791, and served as Prov. Grand Master of the lodges between the Weser and the Rhine from 1812 to 1815.

The obverse exhibits the arms of the Lodge The Bright Light; below is the date, "February 8, 1835."

The reverse has the following explanatory inscription, fancifully arranged in eight lines: "To Bro. C. V. Bodelschwingh, Plettenberg, on his being fifty years in Masonic art, as a token of gratitude by his brethren."

MEDALS OF THE FREEMASONS.

The medal presented here was struck July 20, 1787, in honor of the fiftieth jubilee of the profession of Bro. Johan Christian Anton Theden, and appeared at a festival given him by his brethren on that day.





The obverse has a pillar, around which the serpent of Esculapius is entwined; upon its top is the Centaur Chiron, and at its foot are scattered various Masonic implements and other significant emblems. The date appears at bottom.

The reverse has a wreath, within which is an inscription, in thirteen lines, and translated as follows: "J. C. A. Theden, Royal Prussian Head Surgeon, born Sept. 13, 1714, celebrated his Fiftieth Jubilee of Office, surrounded by Masons, who would never lose him from their midst, if gratitude and love could prolong his life."





At present we cannot offer a satisfactory explanation of the beautiful medal given above. The Egyptian serpent, on the *reverse*, is finely drawn, emblematic of eternity. The motto, on the *obverse*, implies "United in Virtue."

The date of the annexed medal is 1842. It was struck in honor of the election of Bro. Eugene de Forges as Grand Master of Belgium, July 11, 1842. The installation was celebrated with extraordinary pomp, in the halls of the Lodge *Amis Philanthropes*, and rising four hundred brethren took part in the proceedings.



The obverse of this medal exhibits the likeness of the newly-elected Grand Master, with the superscription "Eugene de Faegl G. Mait. Maç. en Belgique."

The reverse is very fine. It gives the usual platform of three steps, emblematical, among other things, of the three principal stages of human life; upon this stands the altar of Masonry, surmounted by the sword of Justice, reposing on a cushion. The compasses, square, and mallet are seen upon the steps. The theological virtues, Faith, Hope, and Charity, are sym-

bolized by the Cross, the Anchor, and the Pelican feeding her young. The chief supports of Masonry, wisdom, strength, and beauty, have their representatives in the head of Miena the chief of Hercules, and the mirror of Juno. The inscription denotes "Unanimously chosen 5th month 11th, installed 6th month 8th, 1842." Above all beams the emblem so often alluded to, which promises the full blessings of an approving deity upon the occasion.





This medal was struck December 6, 1837, in commemoration of the centennial celebration of Lodge Absalom, at Hamburg. This Lodge was authorized to be established as early as 1733, by James Lyon, Earl of Strathmore, Grand Master of the so-called Modern Masons; but it was not till December 6, 1737, that it was in reality set to work. Its title, "Absalom," was assumed in 1741.

The obverse of this medal presents a view of the greater luminaries of heaven shining upon opposite portions of the earth, denoting that each hour of the day can be devoted to the erection of the Spiritual Temple of Masonry. This idea is very happily incorporated in the English ritual of the York rite. The superscription is "Facies supremi eadem."

Upon the reverse may be seen the coat-of-arms of the

Grand Lodge of England, but without helmet or supporters, ornamented with Masonic emblems alone, and covered with the plain hat of an industrious Mason, who, in the sunlight surrounding the whole, will finish his work.



We close our series with cuts of an Abraxas—an antique stone or gem with the word abraxas engraven upon it. There are many sorts of these, of various figures and sizes, usually of the age of the third century; they afford a very fair view of the symbology of the period. The copy above given is from Hutchisson's "Spirit of Masonry" (Universal Masonic Library, vol. 2, p. 57), engraved from an abraxas in the British Museum. It is a beryl stone, in shape like an egg. The head is in cameo, the reverse in intaglio.

The head is supposed to represent the image of the Creator under the name of Jupiter Ammon. The sun and moon upon the *reverse* are the Osiris and Iris of the Egyptians, used hieroglyphically to represent the

omnipotence, omniscience, and eternity of God. The star seems only introduced by way of punctuation, but usually, in symbology, denotes prudence, as we have observed at some length in a preceding article. The scorpion hieroglyphically represents malice and wicked subtlety, and the serpent a heretic or infidel. The implication of this may be that heresy, the subtleties and vices of infidels, and the devotees of Satan, are subdued by the knowledge of the true God.

The abraxas was worn as an amulet by persons professing the religious principles of Basitides. From its virtues and the protection of the deity to whom it was consecrated and with whose name it was inscribed, the wearer expected to derive health, prosperity, and safety.

We have introduced this engraving in the conclusion of our series, to afford the reader the opportunity to draw this contrast between all idolatrous images like this abraxas, and the acknowledged symbols of Freemasonry; that while the former, such as charms, amulets, statues, etc., are made objects of worship, the latter are used only to suggest images of virtues; to remind the Fraternity of acknowledged duties, and to stimulate them to the zealous performance of all that is virtuous and good.

Gop.—Many have heard the following beautiful definition of deity, but few know the author. It is from the writings of Hermes Trismegistus, the Egyptian:

"God is a circle whose centre is everywhere, but whose circumference is nowhere to be found."

Study this out, my brother, with your own symbol, the point within a circle.



REV. FREDERICK DALCHO, M. D.

BY ALBERT G. MACKEY, M. D.

Of the early years of the life of Dr. Dalcho, who has played so important a part in the Masonic history of this country, but little is known. His father was a Prussian, but having removed to London, the subject of this memoir was born in that city in the year 1769. While still a youth, he was sent by his father to the city of Baltimore, Maryland, to which place one of his uncles had previously emigrated. Here, under the guardianship of that relative, he studied the profession of medicine; and, having received his doctorate, he

entered the army as a surgeon, and was appointed to the military post in the harbor of Charleston, where he remained until the year 1790; when, that portion of the troops to which he had been attached, being disbanded by the government, he was engaged by the firm of McClure & Co., as surgeon of one of their ships trading to Africa. He made, I think, however, not more than one or two voyages, when he left that employment, and, in 1800, established himself in the city of Charleston, in partnership with Dr. Isaac Auld, (who, subsequently, united with him in much of his Masonic career,) as a practicing physician. He continued the practice of his profession with general success for some years, and his devotion to its studies is commemorated by several able articles, which he published in the Recorder and other medical periodicals of the times. He was also instrumental, during this period, in the establishment of a Botanic Society and garden in the city of his adoption, and, altogether, exhibited that spirit of enterprize and energy which distinguished him in his previous and subsequent pursuits of life. At length, abandoning his profession, whether for want of sufficient encouragement, or for whatever other cause I know not, he became connected. as Editor, in the year 1807, with the Courier, the oldest now-existing paper in Charleston. Finally, under a sense of religious duty, he determined to devote himself to the especial service of his maker, and commenced the study of divinity. February 12, 1814, he was ordained a Deacon of the Protestant Episcopal Church, by Bishop Dehon, of South Carolina; and a priest, June 12, 1818, by Bishop White, of Pennsylvania.

Shortly after his induction into orders, having first served two other parishes, he received the appointment of Assistant Minister of St. Michael's Church, in the city of Charleston; an honorable and useful position, which he occupied with great credit to himself and satisfaction to his flock until the day of his death. During the last two years of his life, however, Dr. Dalcho had been compelled, by the infirmities of disease, brought on by too inactive habits, to withdraw from active participation in the duties of his calling; but, through the kindness and respect of the congregation, his relative position to them was not altered.

On Thursday, November 24, 1836, he died at his residence, in Meeting street, Charleston, in the 67th year of his age. One who appears to have known him well, and to whom the melancholy task of writing his obituary was entrusted, says of him, that "he died in the comfortable possession of a religious holy hope, and in perfect charity with all the world."

He was buried on the south side of St. Michael's Church, and the following inscription, from the pen of his diocesan, Bishop Bowen, was placed near the head of his grave:

THIS STONE
is erected by the Vestry of St. Michael's Church,
in memory of
THE REV. FREDERICK DALCHO, M. D.,

who, having served this Church as Assistant Minister for 17 years, Died on the 24th day of November, A. D. 1836,

> in the 67th year of his age, and was buried near this place. Fidelity, Industry, and Prudence, were characteristics of his ministry.

He loved the Church, delighted to the last in its service, and found in death the solace and support of the faith, which, with an exemplary consistency, he had practiced.

Steadfast and unshaken,

in his own peculiar convictions and actions, as a member and minister of the Protestant Episcopal Church, he lived and died "in perfect charity with all men." The Masonic career of Dr. Dalcho closely connects him with the history of York Masonry in South Carolina, and with that of the Ancient and Accepted rite throughout the United States.

He was initiated at the time that the jurisdiction of South Carolina was divided by the existence and the dissensions of two Grand Lodges, the one deriving its authority from the Grand Lodge of Free and Accepted Masons of England, and the other from the spurious or Athol Grand Lodge of York Masons. In what Lodge, or at what precise time, he was admitted into the Order, I am unable to say, but his own declaration informs us that he was initiated in a York or Athol Lodge. constant desire appears, however, to have been to unite these discordant elements, and to uproot the evil spirit of Masonic rivalry and contention, which, at that time, prevailed; a wish which was happily gratified, at length, by the union of the two Grand Lodges of South Carolina, in 1817, a consummation to which he himself greatly contributed.

In 1801, Dr. Dalcho received the ultimate degree of the Thirty-Third or Sovereign Grand Inspector of the Ancient and Accepted rite, and May 31, 1801, he became instrumental in the establishment, at Charleston, of the Supreme Council for the Southern Jurisdiction of the United States, of which body he was appointed Grand Secretary, and afterward Grand Commander, which latter position he occupied at the time of his death.

September 23, 1801, he delivered an oration before the Sublime Grand Lodge, in Charleston. This, and another, delivered March 21, 1803, before the same body, accompanied by a learned historical appendix, were published in the latter year, under the general name of "Dalcho's Orations." The work was soon after re-published in Dublin, and McCosh says that there were other editions issued in Europe, which, however, I have never seen. The oration of 1803, and the appendix, furnish the best information up to that day, and, for many years afterward, was accessible to the Craft in relation to the history of the Ancient and Accepted rite in this country.

In 1807, at the request of the Grand Lodge of York Masons of South Carolina, he published an "Ahiman Rezon," which was adopted as the code for the government of the Lodges under the jurisdiction of that body.

In 1808 he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masonry, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817, the Grand Lodge of Free and Accepted Masons, and that of Ancient York Masons, of South Carolina, became united under the name of "The Grand Lodge of Ancient Freemasons of South Carolina," and at the first annual Communication Bro. Dalcho was elected Grand Chaplain. The duties of this office he faithfully performed, and for many years delivered a public address or sermon on the festival of St. John the Evangelist.

In 1822 he prepared a second edition of the "Ahiman Rezon," which was published the following year, enriched with many useful notes.

In 1823 Bro. Dalcho became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissensions, which, at that time, existed in the Ancient and Accepted rite; and his feelings were so crowded by the unmasonic spirit which seemed to actuate his antagonists and former friends,

that he resigned the office of Grand Chaplain, and retired for the remainder of his life from all participation in the active duties of Masonry.

As a man, Dr. Dalcho was characterized by great cheerfulness of disposition and suavity of manners. He was kind, generous, and amiable, with an inclination in his moments of confidential intercourse to the indulgence of much humor. As a Christian, he was humble and faithful; and as a minister of religion, he is said to have been "affectionate, earnest, and solemn in the exhortation and admonition which were his duties."

As a Mason, in which character we are more particularly in this place to view him, he was entitled to much praise for the progress he had made in the study of the institution at a time when but little was known of its true scientific and philosophical bearings. With the real antiquities of Masonry he was but little acquainted; of its symbology, he was almost wholly ignorant; and of the true meaning of its legendary history, he must, if we are to judge from his writings, have had a very inadequate conception; but this was the fault of the people. and the circumstances by which he was surrounded; while, with its social and religious tendencies, he seems to have been properly impressed. Viewing it chiefly in this light, not altogether incorrect, but certainly a contracted one, he conscientiously and faithfully devoted much of his time, his talent, and his influence, to the defense and propagation of the virtuous principles which it inculcates.

To the Masonry of South Carolina, Dr. Dalcho was undoubtedly a benefactor, and his brethren of that State, however they may choose to estimate his services as a Masonic writer, are bound to respect his memory for the fidelity with which he discharged the various important trusts that were confided to him.



A CONCISE ACCOUNT

OF THE

ORDERS OF KNIGHTHOOD

Throughout the World;

AND

OTHER MARKS OF HONORABLE DISTINCTION.
WITH A MINUTE DESCRIPTION OF THEIR

EQUIPMENTS, BADGES, COLLARS, STARS, JEWELS, RIBBONS, MOTTOES, AND OTHER INSIGNIA.

COMPILED AND ANNOTATED BY ROBERT MACOY, K.T.

INTRODUCTION.

"An emblem is but a silent parable. Before the knowledge of letters, Gop was known by hieroglyphics. And, indeed, what are the heavens, the earth—nay, every creature—but hieroglyphics, and emblems of His glory."

FRANCIS QUARLE.

N the preparation of this treatise on Knighthood, Chivalry, Heraldry, and their several adjuncts, we have not only made the labors of all predecessors available, but have incorporated many important facts heretofore overlooked or neglected. Almost every writer upon these interesting topics—from the days of good old Father Favin to the present time—has been consulted, and every material incident calculated to shed *light* upon Chivalry

or Knighthood, particularly as relating to Freemasonry,

has been carefully gleaned for the benefit of our readers. It is unnecessary to say, perhaps—particularly to those familiar with

old authors—that our researches were not always of the most edifying character, and frequently resulted in the discovery of "much chaff, but little wheat." In almost innumerable instances have we been compelled to grope through a dozen or twenty pages, in quest of a fact or event, which might have been far better given in as many lines. We have, however, endeavored to thoroughly winnow whatever was gathered, reserving for our use nothing but the clean grain, from which, it is hoped, many others may reap a bountiful harvest.

In the succeeding pages will be found not only a succinct account of chivalric institutions generally, but of the origin and history of each Order of Knighthood-defunct, dormant, and still existing-its equipments, habits, badges, collars, stars, ribbons, medals, mottoes, and other insignia - occasionally interwoven with such historical and classical anecdotes as can not fail to afford both information and amusement. The interest and value of this portion of the work will be materially enhanced by Illustrative Engravings of a very superior character, many of which are from spirited original designs, and executed by artists of acknowledged talent. Indeed, this may be regarded as a peculiarly inviting feature of our work, for there is something in the nature of characteristic illustrations which has a higher purpose than merely gratifying the eye: they not only enable one to realize the scenes, objects, or incidents described, but they impress them more indelibly upon the mind than could the most glowing and elaborate description.

For convenience of reference, and also for the sake of preserving an uninterrupted detail in the chain of consecutive events, the several chivalric organizations pertaining to different nations will be classified under the names of their respective countries, and in the order in which they were instituted. This arrangement will not only enable one to readily acquire a thorough knowledge of the distinct Orders of Knighthood, but likewise to learn, with equal facility, all the prominent characteristics for which they were conspicuous.

A valuable APPENDIX will be added, comprising such matters as can not consistently be incorporated in other portions of the work, though essential to a full comprehension of that noble

spirit which originated, multiplied, and pervaded the chivalric institutions of bygone ages and of later times. Prominent among the topics of this division will be graphic descriptions of battles, tournaments, and knightly adventures, in which the élite of the Order were engaged; together with interesting biographical sketches of many military and patriotic heroes, who became greatly distinguished for their valor or their achievements,

Some of our earliest and most pleasing associations are connected with tales of romance; and even after our judgment is disposed to reject them as rude and extravagant, the subjects which the most admired poets of all countries have chosen, lead us back to our former pleasures, and strengthen the hold they have upon our imagination, by enlisting on their side the approbation of a refined and cultivated taste. Nor are the antiquarian researches, which have chivalry for their object, less interesting and instructive to the philosopher. If he desire to inform himself of the opinions, manners, and the pursuits of nations, at different periods of their progress from barbarism and ignorance to civilization and knowledge-if he desire to analyze, and to account for, these great and leading points of character which distinguish modern from ancient manners-he must go back to the Age of Chivalry. Courtesy of manners, the point of honor, a more jealous and habitual attachment to truth, than prevailed among the nations of antiquity, and a refined, respectful, and delicate gallantry, may be traced from the period when chivalry first dawned, to the present times. An elegant writer has justly characterized chivalry as consisting in "a passion for arms; in a spirit of enterprise; in the honor of knighthood; in rewards of valor; in splendor of equipages; in an eagerness to run to the succor of the distressed; in a pride in redressing wrongs and removing grievances; in romantic ideas of justice; in a passion for adventures; in the courtesy, affability, and gallantry, for which those who attached themselves to it were distinguished; and in that character of religion which was deeply imprinted on the minds of all true knights, and was essential to their institution." But these are not the only nor the highest objects which should engage our attention: for, as it constitutes a remarkable feature in the history of the ancestors of nearly all European



CEDARS OF LEBANON, WITH THE MOUNTAINS IN THE DISTANCE.

nations—as its effects on our opinions, habits, and manners may still be traced—and as it is interwoven with our earliest associations, and with the most fascinating charms of poetry of which any age can boast—it demands and deserves a full and patient investigation of its origin, causes, and institutions. Such an investigation we have bestowed upon it; and, believing that we have thereby gained a store of valuable knowledge, we are desirous that others should participate therein, without undergoing the same laborious, though rather pleasing ordeal to obtain it.

The more we inquire into the nature of Chivalric and Heraldic institutions—such as the various Orders of Knighthood, the ceremonies attending the installation of heralds and pursuivants, the origin of coats-of-arms, mottoes, etc.—the more deeply must every mind be impressed with the sublime, religious, and manly feelings which pervade the whole. Heraldry was originally (and it ought to be again) identified with great and noble deeds; and while its high religious and moral significance is recognized, it must not be forgotten-and this, in our practical age, will perhaps be one of its surest claims to respect—that, viewed in connection with history, it is of infinite value and importance, and has even been found useful in elucidating points of law and deciding genealogical questions; while, as an eminent American writer has observed, coats-of-arms and mottoes often illustrate or afford a clew to national character. But, aside from its religious, moral, and utilitarian uses, a knowledge of heraldry is capable of affording the highest mental and physical enjoyment. by enabling us to contemplate, "in the mind's eye," many of the greatest feats that ever ennobled human nature, and which have in all time afforded animating themes for the eminent writers of every civilized nation.

In one of Lord Chesterfield's letters to his son, dated in 1752, after commending him for going to Versailles to see the ceremony of creating the Prince de Condé "Chevalier de l'Ordre," he observes: "As you will have been a great while in France, people will expect that you should be well informed of all these sort of things relative to that country. But the history of all the Orders of all countries is well worth your knowledge: the subject occurs often, and one should not be ignorant of it."

The institution of the early Orders of Knighthood may be traced to a high sense of honor, combined with a prudent regard to the advancement of military affairs, whereby virtue might be chiefly excited and promoted, and valor, accompanied by that moral excellence, be decorated with an appropriate reward.

Although some of these Orders of Knighthood are obscure, and the descriptions of them are viewed as romantic, if not actually fabulous, while others may be thought inconsiderable, yet many of them have, nevertheless, been judged worthy of description in our collection, equally with the most famous and splendid, "seeing that once they had such in the Register of Honor."

Every country, since the institution of the Knights of St. John of Jerusalem, has founded new equestrian fraternities; nearly every sovereign has carefully maintained the splendor of most of these Orders which he found existing; and, since the year 1800, almost every monarch has gratefully augmented their number.

It is by most persons acknowledged that no maxim in politics is more indisputable than that a nation should have many honors to bestow on those who perform national services. Honorary distinctions excite emulation, cherish public spirit, and create an ambition highly conducive to the good of the country. The less burdensome these honors are to the treasury, the more productive are they of national advantage. Such honors may, by an allowable adaptation of the language of Burke, be called the "unbought graces of life, the cheap defense of nations, the promoters of manly sentiments and enterprise."

The Greeks and Romans well knew the value of honorary rewards—rewards which conferred distinction and gave precedence, uncontaminated by any mercenary association.

The multiplicity of Orders in the Northern States of Europe has frequently been condemned; but it must be allowed that it was a happy contrivance of the sovereigns of countries not remarkable for their wealth thus to provide means of rewarding eminent services at the expense of a few stars and ribbons, since more substantial marks of approbation would be attended with serious inconvenience. Besides, Orders and honorable employ-

ments inspired a higher degree of emulation than pecuniary recompenses; and he who chiefly looks to gain as the meed of his efforts, will seldom entitle himself to the character of a true patriot.

Those who deem the conferring of the various Orders of Knighthood a mere interchange of trinkets, may also think that the Orders themselves savor too much of the Chivalrous Age so long gone by!—and that it is gone by is to be deeply lamented. It was the age of unblemished honor—the period when the word often bound stronger than oaths of the present day-and when the insignia of virtue and of valor were prized beyond all the wealth that the earth could furnish. To laugh at the titles and ceremonies of honor is to laugh at honor itself; to deride external decorations is to treat spotless virtue with contempt. It has been said that some vulgar minds in England turned the nobly-earned distinctions of Nelson into ridicule: they jested upon his crosses and his stars, when, had their envy suffered them to look deeper, they would have seen wounds under every ornament, heroically received in making his breast the shield of their safety, and the glory of England the first among the nations of the earth.

All governments have studied to reward merit of every kind. To the naval and military are assigned special orders, medals, swords, etc., according to rank and service; to the civilians, are decorations, medals, and diplomas, adapted to every occasion. And, with a noble and wise policy, they are open to persons of all religious tenets; and neither interest, rank, birth, nor patronage have any influence in the distribution of them, but true merit alone is the recommendation to such distinction. In all civilized and polished states, these incentives to deeds of glory these rewards destined to crown military valor and intellectual superiority, as well as to recompense high personal merit of every other description-must ever exist. Even in the stirring time of CROMWELL, which displayed any spirit save that of courteous gallantry, Whitelock, ambassador from the Protector to the court of Sweden, accepted the Order of Amaranta from the renowned CHRISTINA. Her majesty invested him with the ensigns of the Order upon its first institution, nor did the Protector express any

disapprobation. And even in our own country, where the patriotic sentiments of equality among men are acknowledged to be the foundation of a republican form of government, the *Order* of the Society of Cincinnati was instituted by the surviving heroes of the Revolution, "to commemorate the great event which gave Independence to North America, as well as for the laudable purpose of inculcating the duty of laying down in peace arms assumed for public defense, and of uniting in acts of brotherly affection and bonds of perpetual friendship." Over this Order the venerated Washington presided as its first president-general.

It is of great importance to the interests of society that generous labors and sacrifices, in the cause of humanity, should not remain unrewarded by the public. Open and recorded demonstrations of gratitude for noble actions will inflame the youth of future times with a holy zeal, and inspire them with a desire to emulate the glorious deeds which History, in glowing colors, shall have preserved for their instruction.

HISTORICAL OUTLINES.

Origin of Knighthood.

"Now hold your mouth, pour charitie, Both knight and lady free, And herkneth to my spell; Of battaille and of chivalrie, Of ladies' love and druerie, Anon I wol you tell."—CHAUCEE.

More difficulties arise in tracing and fixing the period of the origin of Chivalry than would at first be supposed. Almost every distinguishing feature of it may indeed be found in the manners and institutions of different nations, and at very early periods; but Chivalry, "properly so called, and under the idea of a distinct military order, conferred in the wey of investiture, and accompanied with the solemnity of an oath, as described in the old

historians and romancers," is not distinctly mentioned till it evidently had attained its full form, and taken deep and extensive root in almost every part of Europe.

In this obscurity and uncertainty of historical record. several theories have been advanced to account for the origin of chivalry, and to fix the period and the nation to which it owes its birth, or at least its full maturity. WARBURTON, on two occasions, advanced and maintained the hypothesis, which had been previously thrown out by Velasquez, in his "History of Spanish Poetry," that romance, rhyme, and knighthood originated with the Arabians and through them were introduced, first into Spain, and afterward into France and the rest of Europe. Mallet, in his "Introduction to the History of Denmark," sometimes directly maintains the opinion, and in other parts of the work throws out hints, that chivalry originated with the Scandinavians. Percy, in his "Reliques of Ancient Poetry," and Pinkerton, in his "Dissertation on the Goths and Scythians," mould into a regular and complete hypothesis the opinion of MALLET; the former supporting it with much ingenuity and learning, and the latter, in his accustomed manner, with dogmatic authority. Warton, in the first Dissertation prefixed to his "History of English Poetry," and occasionally and incidentally in the third section of that work, offers a modification, or rather an admixture of the hypothesis of Warburton and Mallet, tracing chivalry originally to the East, but deriving it from that quarter partly through the medium of the Arabians, on their conquest of Spain, and partly through Odin* and his follow-

^{*} This name was given by the ancient Scythians to their supreme god, and it was assumed, about seventy years before the Christian era, by Sigge, a Scythian prince, who conquered the northern nations, made great changes in their government, manners, and reli-

ers, when they emigrated from Asia to the north of Europe. Herder, also, in his "Outlines of a Philosophy of the History of Man," unites and adopts the two hypotheses, and ascribes the life and body which was given to chivalry as arising from a concurrence of causes, proceeding from "two extremities of the earth—from Arabia through Spain, and from the Normans on their settlement in France." Lastly, a very learned and ingenious writer in the London "Monthly Magazine" for February, 1800, rejecting all the former hypotheses, considers Armorica and the connected provinces of Britain as the countries which gave "the very decisive impulse to the character of modern civilization," by the introduction of romance, rhyme, and knighthood.

Although there are various grounds for the theories advanced by the writers just mentioned, yet careful investigation has proved them all untenable; and we shall only urge upon the reader two or three others, whose baselessness is self-apparent. Those who are ambitious of establishing a very ancient origin for chivalry claim that it was instituted by Pharaoh, king of Egypt; and, in support of their claim, they cite the statement made in Holy Writ (Gen. xli. 42), that "Pharaoh honored Joseph with a golden chain and a ring as a testimony of the royal favor;" and hence they infer that Joseph was invested with some order of knighthood. The bestow-

gion, and had even divine honors paid to him. According to the account given of this conqueror by Snorro, the ancient historian of Norway, and his commentator Torfeus, Odin was a Scythian who withdrew himself by flight, along with many others in his train, from the vengeance of the Romans, under the conduct of Pompey; and having officiated as a priest in his own country, he assumed the direction of the religious worship, as well as the civil government of the nations which he had conquered. Having subdued Denmark, Sweden, and Norway, he retired to Sweden, where he died.

ment of a golden chain or a ring does not, however, imply the investment with an order, but is only a testimony of merit, such as is frequently conferred at this day on men who have acquired particular fame, or gained the peculiar favor of princes; were it otherwise, Mordecai might claim the like honor from being clothed with a purple robe by King Ahasuerus.

Others, from the observation of Justus Lipsius, attribute the origin of this dignity to the Germans, because the first honor of their youth was to be adorned with a shield and lance by the prince, on which they were considered as members of the state; whereas, before, they were considered only as part of the family to which they belonged. This solemnity strikingly resembles a more recent custom, prevalent in several European kingdoms, by which the young nobility attendant at court are declared by the prince capable of bearing arms, which is done by girding on them a sword, and sometimes striking them on the ear.*

Ingulphus and others recount the ceremonies of the

^{*} When we seek for the reason why a knight, on his creation, is to submit to a blow on the ear, some maintain that this usage was observed by the King of Bohemia toward William of Holland, while conferring knighthood upon him at Becka-the king saving, "Remember that the Savior of the world was buffeted and scoffed before the high-priest." But others affirm that it is done with the view that he may consider this blow as the last, and may never after submit to receive one from any other person; and this seems to be the case from the ceremonial of the Teutonic Order, in which the prince creating the knight thus addresses him: "Bear this blow, and never submit to another." Doubtless this ceremony has no small resemblance to that among the Romans, which was called "Manumissio per vindictam;" for, at the time a slave was manumitted, he received a blow from the hand of his master, accompanied with these words: "I declare you to be free, according to the custom of the Romans!"--from whence CLAUDIANUS calls this felicem injuream.

Saxons, while John of Salisbury and others describe those of the Normans, in the creation of knights; but they both differ widely from the generally received customs of later times, inasmuch as those nations only conferred on the newly-created knights the privilege of at last bearing arms as a man, but by no means introduced a select society or order—unless they were called by the general name of knights, as the nobles of the provincial states in Germany were formerly comprehended under the appellation of Ritterschafft, or knighthood, although the latter are, in fact, not to be confounded with the former.

The nearest approximation to anything like an established order of knighthood appears to have existed among the German Catti,* who were distinguished among the tribes generally by certain manners, fashions, and vows, which bound them to one another, and laid them under obligations to achieve certain feats of arms.† In this respect there is some similarity between the Catti and the chivalry of later times; and to this tribe, thus singular in its customs—customs which are familiar to us by the descriptions of Tacitus—may perhaps be ascribed the honor of having originated observances which were adopted by modern chivalry.

^{*} The Catti or Chatti were a powerful and warlike nation, who, though defeated by Drusus, Germanicus, and other Roman generals, were never wholly subjugated. Their territory extended from the Weser on the east to the Rhine on the west, and was bounded on the south by the Agri Decumates. Their capital was Mattium, now Maden.

[†] Tacitus, in his account of the manners of the Germans, relates that this tribe wore a ring, which they viewed as ignominious, and from which they could not be liberated until they had distinguished themselves by the slaughter of an enemy. Every youthful champion permitted his beard and hair to grow, and did not shave them till after he had accomplished some signal feat of arms.

But chivalry had organizations unknown to this remote and doubtful ancestry, and traces of this organization are not to be found earlier than the period of the Crusaders.* There were, indeed, knights, rather than orders of knighthood, previous to this period; but the machinery of a great company, if we may be allowed such a phrase, was not known till warriors were possessed with a desire to rescue the sepulchre of our Savior from the keeping of the Infidel. Nearly a thousand years have elapsed since this desire first agitated society; and the Infidel still keeps watch over the Holy Tomb. As far as this object was concerned, therefore, chivalry was only temporarily successful: but knighthood had other ends in view, besides that which regarded the enfranchising of Jerusalem from the slavery in which it was held by the sons of Sara. The first company (Knights of the Holy Sepulchre) was both spiritually and temporally minded; the second (Knights Hospitalers) and the third (Templars) were like unto the first. Their objects were the extension of Christianity, the destruction of unbelievers, and the protection of those who made pilgrimages to the Holy Land. Prosperity and superstition ruined the two last-named orders, after they had signally failed in accomplishing

^{*} Those deceive or are themselves willingly deceived—carried away by the desire of flattering—who look for the beginnings of the military orders before the twelfth century. * * * If we wish rather to write what is true than what is pleasing, we must say that the praise of this most salutary institution is due to those who, with Godfrey of Bouillon, restored the kingdom of Jerusalem; and by entering into a society for collecting together and protecting strangers, which they bound by some vows, gave rise to the Hospitalers and the Templars, afterward so famous over the whole globe: for, in imitation of these, various orders of knighthood (under various titles, patrons, and constitutions) were afterward erected by almost all the powers of Christendom.—Papebrochius.

their original purpose, and the sepulchre was once more surrendered to the Saracen.*

After this first "break up, various companies of knights were scattered in all parts of Europe, who, sword in hand, converted such communities as had not yet merged from heathenism, and who, by right of that sword, took possession of the lands of the people whom they thus converted.

The exclusively temporal orders did not confine themselves, like the exclusively religious Knights of St. John and of the Temple, to the extension of the Christian faith, and the protection of those who professed it. Their object was to foster valor and all moral virtue, to increase the glory of particular nations, and to maintain unity among certain princely houses. Of all such orders, known to have existed, the statutes are true manuals of morality and vade mecums of those desiring to be virtuous. no two orders are the statutes precisely the same: they differ respecting elective qualification, condition, and object. Some have been of but small account; companionship in others has been eagerly sought by sovereigns themselves; and mighty rulers of great nations have found pride and satisfaction in suspending the collar of a knight around the neck of their newly-born heir. In most of them, nobility of blood was an essential qualification, and it was especially so in the Order of the Holy Ghost. When CATINET became Marshal of France, Louis XIV. announced to him his intention of admitting him into the exclusive brotherhood. CATINET was an honest man. but he said he was not half gentleman enough: he was well content to remain disqualified by his birth for an honor which he had won, if desert only were in question.

^{*} Interesting historical sketches of these three Orders will be found under the head of "Orders in Palestine."

The makers of pedigrees offered to furnish the honest warrior with hosts of noble ancestors; but he declared that he would not be pressed into greatness by a visionary crowd of noble nonentities. "I would not purchase this very great honor," said the Marshal, "at the cost of the smallest lie."

Apart from Christianity, the knight (in his character of warrior) may be said to have existed in all times. The virtues, and even the errors, of the Grecian leaders—their valor, their obedience, their love for, rather than devotion to, woman; their zeal for the gods, their defiance of temptation, their consequent vices, their repentance, and the idea that triumphant bravery was a compensation for all backslidings—these were characteristics not merely of a heathen, but also of a Christian chivalry.* Undaunted courage was the first qualification of a knight; to have a heart touched by love divine, and affected not less readily by human love, was perhaps his second:

^{*} The highest possible degree of virtue was required of a knight: it was a maxim in chivalry that he who ordained another a knight must be virtuous himself; for it was argued if the knight who made a knight were not virtuous, how could he give that which he had not? And no man could be a true son of chivalry unless he were of unsullied life. * * * Certes all knights were not religious, even in the sense in which religion was understood in chivalric times. One cavalier made it his heart's boast that he had burned a church with twenty-four monks—its contents! The joyousness of youth often broke out in witty sentences, and the sallies of the buoyant spirits of the young cavalier were occasionally neither decent nor moral. When his imagination was inflamed by chivalry and love he forgot his rosary, and said that paradise was only the habitation of dirty monks, priests, and hermits; and that, for his own part, he preferred the thoughts of going to the devil; and, in his fiery kingdom, he was sure of the society of kings, knights, squires, minstrels, and jugglers, and, above all the rest, the mistress of his heart!-MILLS.

chese, with truthfulness, charity, and a rigid sense and practice of justice, were expected of him; but the expectation was not always realized. It has been said, it is true, that only in the history of Christian chivalry were its followers taught to refine the rudeness of society by a tender reverence for woman, and by assaulting to the death those who would offend her or put her honor in peril. But, in justice to the old Germans, it must be confessed that when the too gallant Romans attacked the tribes that rallied around the valiant Herman, the honor of the German women was the jewel most highly prized by the tribes. On the other hand, Sir Walter Scott has illustrated the most romantically chivalrous period in England—that of King Arthur—by introducing three knights, of whom he significantly says:

"There were two who loved their neighbors' wives,

And one who loved his own."

It must be remembered, however, that it was not till long after the establishment of Christianity that a religious character was given to knighthood. Bishop Hurp. in his "Letters on Chivalry and Romance," states that, as a military order, conferred by investiture, and with certain oaths and ceremonies, chivalry sprung immediately out of the feudal constitution. When the lords of the land were not in a state of war, the martial ardor of themselves and followers was kept up by jousts and tournaments. Knights, otherwise unemployed, rode leisurely from court to court, challenging the most famous wielders of sword or battle-ax in each city through which they passed. When the feudal policy generally prevailed throughout a great part of Europe, first the military, and then the religious, system of chivalry grew up as its natural consequence.

The religion of the knight was generally the religion

of the time; and it would be idle to expect to see religious reformers start from the bands of an unlettered soldiery, whose swords had been consecrated by the Church. The warrior said many orisons every day; besides a nocturne of the Psalter, matins of our Lady, of the Holy Ghost, and of the cross, and also the dirige. The service of the mass was usually performed by both armies in the presence of each other before a battle; and no warrior would fight without secretly breathing a prayer to God or a favorite saint. Brevity was an important feature in a soldier's devotion, as the following anecdote proves:-When the French cavalier LAHIRE had just reached his army, he met a chaplain, from whom he demanded absolution. The priest required him to confess his sins; but the knight answered he had not time, for he wanted immediately to attack the enemy. He added, that a minute disclosure of his offenses was not necessary, for he had only been guilty of sins common to cavaliers, and the chaplain well knew what those sins were. The priest thereupon absolved him, and LAHIRE raised his hands to heaven, and exclaimed, "Gop! I pray thee that thou wouldst do to-day for Lahire as much as thou wouldest LAHIRE should do for thee, if he were God and thou wert Lahire!" He then dashed spurs into his horse, and his falchion was stained with foeman's blood before the good chaplain had recovered from his astonishment at this singular form of prayer. The union of religion and arms was displayed in a very remarkable manner at a joust which was held at Berwick, in the year 1338. The lance of an English knight pierced the helmet of his Scottish opponent, WILLIAM DE RAMSEY, and nailed it to his head. It being instantly perceived that the wound was mortal, a priest was hastily sent for. The knight was shriven in his helm, and soon

afterward died, and the good Earl of Derby, who was present, was so much delighted at the religious and chivalric mode of the Scotchman's death, that he hoped God of his grace would vouchsafe to send him a similar end.

If chivalry itself enjoined "love for the ladies," the Church added to the injunction the necessity also of love toward Gop. It was held that he who felt the one must be inspired by the other; and, possessing both, his happiness was secured here and hereafter. despised the one would be deserted of the other. knights who fell into the power of the Saracens, and who changed their religion, were branded as "recreant knights," who had abandoned their God, and proved false to their ladies. The double faith was impressed upon the very pages; and when the young ladies of the family whipped the latter for some peccadillo, the fair scourger would taunt him with lacking a heart that would ever know how to be true to a lady. After the whipping at such hands the chaplain would lay hold of the embryo knight, and gravely inform him that he who could not gain the respect of a lady was unlikely to deserve an affection more divine.

The decay of chivalry was gradual, and not apparently occasioned by external means; while its extinction was manifestly hastened by causes which sprang not from any seeds of weakness in itself. But, viewing the subject in its great and leading bearings, it may be observed that chivalry was coeval with the middle ages of Europe, and that its power ceased when new systems of warfare were matured, when the revival of letters was complete and general, and the reformation of religion gave a new subject for the passions and imagination.

ORDERS OF KNIGHTHOOD.

The Term Bnighthood Eramined.

AVING thus far traced the origin and progress of knighthood, it may be well to pause a moment, and consider the

signification of the word.

Rees defines Knighthood as "a military order or honor, or a mark or degree of ancient nobility, or reward of personal virtue and merit." There are four kinds of knighthood, viz: military, religious, honorary, and social, which will

be considered in their respective divisions.

Military Knighthood is that of the ancient knights. who acquired it by high feats of arms, and who are called miletes in old charters and titles, by which they were distinguished from mere bachelors, etc. They were girt with a sword and a pair of gilt spurs, whence they were called equites* aurati. Between the age of Charle-MAGNE and that of the Crusades, the service of the infantry was degraded to the plebeians; the cavalry formed the strength of the armies, and the honorable name of miles or soldier was confined to the gentlemen who served on horseback, and were invested with the character of knighthood. † The dukes and counts, who had usurped

^{*} They are called equites (knights), whether they are males or females. The word eques (a horseman or rider) is not improperly derived from equus (a horse) or from equitando (riding on horseback). They are also called cavalieri by the Italians; cavalieros by the Spaniards; chevaliers by the French; Ritter by the Germans and Belgians; and margogh by the Cambro-Bretons: to which may likewise be referred the word cabalcator, from the Arabico-Latin Glosses, called by the Italians cavalcator.

[†] In the middle ages, the distinction ascribed to soldiers serving on horseback assumed a very peculiar and imposing character. They were not merely respected on account of their wealth or military

the rights of sovereignty, divided the provinces among their faithful barons; the barons distributed among their vassals the fiefs or benefices of their jurisdiction; and these military tenants, the peers of each order, and of their lord, composed the noble or equestrian order, which disdained to conceive the peasant or burgher as of the same species with themselves. The dignity of their birth was preserved by pure and equal alliances; their sons alone, who could produce four quarters or lines of ancestry, without spot or reproach, might legally pretend to the honor of knighthood; but a valiant plebeian was sometimes enriched and enrolled by the sword, and became the father of a new race.

Religious Knighthood is applied to all military orders, which profess to wear some particular habit, to bear arms against the Infidels, to succor and assist pilgrims in their passage to the Holy Land, and to serve in hospitals where they should be received.

Honorary Knighthood is that which princes confer on other princes, and even on their own great ministers and favorites.

Social Knighthood is not fixed, nor confirmed by any formal institution; neither is it regulated by any lasting statutes. Of this kind many orders have been erected on occasion of factions, of tilts and tournaments, masquerades, and the like.

skill, but were bound together by a union of a very fraternal character, which monarchs were ambitious to share with the poorest of their subjects; and they were also governed by laws directed to enhance into enthusiasm the military spirit, and the sense of personal honor with which it was associated. In various military nations, horsemen were distinguished as an order in the state—as witness the equites of ancient Rome, a body interposed between the senate and the people. The conquerors of New Spain assigned a double portion of spoil to the soldier who fought on horseback.

BLACKSTONE says that "knights are called in Latin equites aurati—aurati, from the gilt spurs they wore; and equites, because they always served on horseback: for it is observable that almost all nations call their knights by some appellation derived from a horse."

Cnecht, or knight, among the Germans, in feudal history, was originally an appellation or title given to their youth, after being admitted to the privilege of bearing

arms.

Knight, in a more modern sense, properly signifies a person who, for his virtue or martial prowess, is raised by the crown above the rank of gentlemen, into a higher class of dignity and honor. Knight is also understood of a person admitted into any order, either purely military, or military and religious, instituted by some kingor prince, with certain marks and tokens of honor and distinction.

Chivalry, the name anciently given to knighthood, a military dignity; also, the martial exploits and qualifica-

tions of a knight.

The preceding divisions and definitions of knighthood, although perhaps strictly consonant with modern usage, differ somewhat from several old authors; but as it would be a tedious, as well as profitless task, to analyze the various significations which have at different periods been given to the word, we shall not lumber our pages with what are generally regarded as "obsolete ideas." It may not be amiss, however, to notice, in passing, two or three classifications by recognized authorities. Mesiger has three, viz: 1. Knights of the Collar, who receive from the hand of the chief who creates them a collar, a chain, or a crown, as a symbol of their admission into the order; for example, Knights of the Golden Fleece. 2. Religious Knights, or Knights of the Cross; as the

Knights of St. John. 3. Golden Knights, or Knights of the Golden Spur. Ashmole, Clark, and Gryphius divide the order into only two classes, Ecclesiastical and Secular,* while others make a new division—native and created. The former (generally nobles descended from ancient families) are called the Ritterschafft; and the latter are those who properly acquire the name of a certain order, and retain until their death the ensigns thereof, received from the Master or his deputy. The existence of the Ritterschafft is not the only exception to the trite proverb, "a knight is dubbed—not born;" for the prince-royal of Prussia, from the moment of his birth, is immediately a Knight of the Prussian Eagle.

Nature and Spirit of Knighthood.

In every age and country, valor has been held in great esteem; and the more rude the period and the place, the greater respect was paid to boldness of enterprise and success in battle; but it was peculiar to the institution of chivalry to blend military valor with the strongest passions—the feelings of devotion with those of love. The Greeks and Romans fought for liberty or for conquest, and the knights of the middle ages for God and for the ladies. Generosity, gallantry, and an unblem-

The first not only includes the defense of princes, the state, and of Christianity, but also, by particular vows and other rites, is rendered entirely subject to the chief. The second comprehends the military, which sovereigns have established to encourage the nobility, and cherish emulation among their subjects in the wars, and the management of state affairs.—Clark.

† In the eleventh century, while chivalric institutions were yet in embryo, it was declared by the celebrated Council of Clermont, which authorized the first crusade, that every person of noble birth, on attaining twelve years of age, should take a solemn oath before the bishop of his diocese to defend to the uttermost the oppressed,

ished reputation were no less necessary ingredients in the character of a perfect knight. Founded on principles so pure, the order of chivalry could not, in the abstract at least, but occasion a pleasing though a romantic development of the energies of human nature; but as in actual practice every institution becomes deteriorated and degraded, we have too much occasion to remark that the devotion of the knights often degenerated into superstition; their love, into licentiousness; their spirit of freedom or of patriotism, into tyranny and turmoil; and their generosity and gallantry, into hairbrained madness and absurdity.

It is difficult to determine at what period the forms of chivalry were first blended with those of the Christian religion. At its first infusion, it appeared to soften the character of the people among whom it was introduced, so much as to render them less warlike than their heathen neighbors; but as the necessity of military talent and courage became evident, it was used by its ministers (justly and wisely, so far as respected self-defense) as an additional spur to the temper of the valiant. Victory and glory on earth, and a happy immortality after death, were promised to those champions who should distinguish themselves in battle against the Infidels. And who shall blame the preachers who held such language when it is remembered that the Saracens had at one time nearly possessed themselves of Aquitaine, and that, but for the successful valor of Charles Martel, Pepin, and Char-

the widows, and the orphans; that women of noble birth, both married and single, should enjoy his especial care; and that nothing should be wanting in him to render traveling safe, and to destroy tyranny. It will be observed that in this decree all the humanities of chivalry were sanctioned by legal and ecclesiastical power, and that it was intended they should be spread over the whole face of Christendom, in order to check the barbarism and ferocity of the times.

LEMAGNE, the Crescent might have dispossessed the Cross of the fairest portion of Europe?

The genius alike of the age and of the order tended to render the zeal of the professors of chivalry fierce, burning, and intolerant. "If an infidel," says a great authority, "impugn the doctrines of the Christian faith before a churchman, he should reply to him by argument, but a knight should render no other reason to the infidel than six inches of his falchion thrust into his accursed bowels." Even courtesy, and the respect due to ladies of high degree, gave way when they chanced to be infidels. This intemperate zeal for religion the knights were expected to maintain at every risk, however imminent. Like the early Christians, they were prohibited from acquiescing, even by silence, in the rites of idolatry, although death should be the consequence.

Impelled not less by the promised pardons, indulgences, and remissions of the Church than by the idea of re-establishing the Christian religion in the Holy Land, and wresting the tomb of Christ from the Infidels, kings, princes, and nobles, army after army, rushed to Palestine, and nobly accomplished such "deeds of high emprise" as beggar the most vivid descriptions of the romancer and the poet.

The religion of the knights, like that of the times, was debased by superstition. Each champion had his favorite saint, to whom he addressed himself on special occasions of danger, and to whom, after the influence of his lady's eyes, he was wont to ascribe the honor of his conquests. St. Michael, the leader of banded seraphim, and the personal antagonist of Satan—St. George, St. James, and St. Martin, all of whom popular faith had invested with the honors of chivalry—were frequently selected as the appropriate champions of the militant

adventurers yet on earth. Edward III., while fighting valiantly in a night-skirmish before the gates of Calais, was heard to accompany each blow he struck with the invocation of his tutelar saint—"Ha, St. Edward! Ha, St. George!" and similar exclamations.

Second only to their religious zeal, and frequently predominating over it, was a devotion to the female sex, and particularly to her whom each knight selected as the chief object of his affection. Where the honor or love of a lady was at stake, the fairest prize was held out to the victorious knight, and champions from every quarter were sure to hasten to combat in a cause so popular. But it was not enough that the "very perfect, gentle knight" should reverence the fair sex in general; it was essential to his character that he should select, as his proper choice, "a lady and a love" to be the polar star of his thoughts, the mistress of his affections, and the directress of his actions. In her service he was to observe the duties of loyalty, faith, secrecy, and reverence. Without such an empress of his heart, a knight, in the phrase of the times, was a ship without a rudder, a horse without a bridle, a sword without a hilt; a being, in short, devoid of that ruling guidance and intelligence which ought to inspire his bravery and direct his actions.

The ladies, bound as they were in honor to requite the passion of their knights, were wont to dignify them by the present of a scarf, ribbon, or glove, which was to be worn in the press of battle or tournament. These marks of favor were displayed on their helmets, and they were accounted the best incentives to deeds of valor. Sometimes the ladies, in conferring these tokens, clogged them with the most extravagant and severe conditions; but the lover had this advantage in such cases, that if he ventured to encounter the hazard imposed, and chanced

to survive it, he had, according to the fashion of the age, the right of exacting from the lady favors corresponding in importance. The annals of chivalry abound with stories of cruel and cold fair ones, who subjected their lovers to extremes of danger, either to test their courage, to get rid of their addresses, or to gratify a particular fancy; and instances are given, too, in which the patience of a lover was worn out by the heartless vanity which forced upon him such perilous enterprises.*

Cases assimilating to the preceding were rather uncommon; for, in general, the lady was supposed to have her lover's character as much at heart as her own, and to mean, by urging upon him enterprises of hazard, only to give him an opportunity of meriting her good graces, which she could not with honor confer upon one undistinguished by deeds of chivalry.

At the court of one of the German emperors, while some ladies and gallants of the court were looking into a den where two lions were confined, one of them purposely let her glove fall within the palisade which inclosed the animals, and commanded her lover, as a true knight, to fetch it out to her. He did not hesitate to obey, but immediately jumped over the inclosure, threw his mantle toward the animals as they sprung at him, snatched up the glove, and regained the outside in safety. He then proclaimed aloud that what he had achieved was done for the sake of his own reputation, and not for that of a false lady, who could, for her sport and coid-blooded vanity, force a brave man on a deed so desperate; and, with the applause of all that were present, he renounced her love forever.

† An affecting instance is given by Godscroft. At the time when the Scotch were struggling to shake off the usurpation of Edward I., the castle of Douglas was repeatedly garrisoned by the English, and these garrisons were as frequently surprised and cut to pieces by Lord James of Douglas, who, lying in the mountainous wilds of Cairntable, and favored by the intelligence which he maintained among his vassals, took advantage of the slightest relaxation of vigilance to surprise the fortress. At length, a fair lady of England

After the love of God and of his lady, the preux chevalier was to be guided by that of glory and renown. He was bound by his vow to seek out adventures of risk and peril, and never to relinquish the quest undertaken for any unexpected odds of opposition which he might encounter. It was not, indeed, the sober and regulated exercise of valor, but its fanaticism, which the genius of chivalry demanded of its followers. Enterprises the most extravagant in conception, the most difficult in execution, and the most useless when achieved, were frequently those by which an adventurous knight chose to distinguish himself. There were many occasions, also, on which these displays of chivalrous enthusiasm were specially expected and required; among which it is sufficient to name the tournaments, single combats, and solemn banquets, at which vows of chivalry were usually formed and proclaimed.

The contests of the tournaments and the pas d'armes*

announced to the numerous suitors who sought her hand that she would confer it on the man who should keep the perilous castle of Douglas (so it was called for a year and a day. The knight who undertook this dangerous task, at her request (Sir John Walton), discharged his duty like a careful soldier for several months; and the lady, relenting at the prospect of his continued absence, sent a letter to recall him, declaring that she held his probation as amply accomplished. In the mean time, however, he had received a defiance from Douglas, threatening him that, let him use his utmost vigilance, he would recover from him his father's castle before Palm-Sunday. The English knight deemed that he could not in honor leave the castle till this day was passed; and on the very eve of Palm-Sunday was surprised and slain, with the lady's letter in his pocket, the perusal whereof greatly grieved the good Lord James of Douglas.

The phrase, the passage of arms, is used in the romance of "Ivan-hoe" as a general expression for chivalric games; but this is incorrect; for the defense of a particular spot was the essential and dis-

were undertaken merely in sport and for thirst of honor; but the laws of the period afforded the adventurous knight other and more serious combats in which he might exercise his valor. The custom of trying all doubtful cases by the body of a man, or, as it was otherwise expressed, by the judgment of Gop-in plain words, by referring the decision to the issue of a duel—prevailed universally among the Gothic tribes from the highest antiquity. A salvo was devised for the obvious absurdity of calling upon the weak to encounter the strong—a churchman to oppose a soldier, or age to meet in the lists with activity and youth. It was held that either party might appear personally or by his champion. This sage regulation gave exercise for the valor of the knights, who were bound by their oaths to maintain the cause of those who had no other protector; and, indeed, there is good reason to believe that the inconveniences and injustice of a law so absurd in itself as that of judicial combat were evaded and mitigated by the institutions of chivalry, since, among the number of knights who were eagerly hunting after opportunities of military distinction, a party incapable of supporting his own cause by combat, could have little difficulty in finding a formidable substitute; so that no one, however bold and confi-

tinguishing quality of the exercise in question. Now, there was no such circumstance in the affair near Ashby-de-la-Zouche. Five knights, challengers, undertook to answer all comers, but it was not expected that those comers should attempt to pass any particular place. The encounters which were the consequence of the challenges were simple jousts, and constituted the first day's sport; on the second day there was a general tourney, or mêlée of knights; and as in chivalric times the tournament was always regarded as the chief military exercise, the amusements at Ashby-de-la-Zouche were a tournament, and by that name, indeed, the author of "Ivanhoe" has sometimes called them.

dent, could prosecute an unjust cause to the utterance without the risk of encountering some champion of the innocent party from among the number of hardy knights who traversed every country, seeking ostensible cause of battle.

Besides these formal combats, it was usual for the adventurous knight to display his courage by stationing himself at some pass in a forest, on a bridge, or elsewhere, compelling all passengers to avouch the superiority of his own valor, and the beauty of his mistress, or otherwise to engage with him in single combat.*

The chivalrous custom of defying all and sundry to mortal combat subsisted in the borders until the days of Queen Elizabeth, when the worthy Bernard Gilpin found in his church of Houghton le Spring a glove hung over the altar which he was informed indicated a challenge to all who should take it down. The remnants of the judicial combats and the enterprises of arms may be found in the duels (sometimes called chivalry) of the present day.

When Alexis Commenus received the homage of the crusaders, seated upon his throne, previous to their crossing the Hellespont, during the first crusade, a French baron seated himself beside the emperor of the East. On being reproved by Baldwin, he answered, in his native language, "What ill-taught clown is this, who dares to keep his seat while the flower of European nobility are standing around him?" The emperor, dissembling his indignation, desired to know the birth and condition of the audacious Frank. "I am," replied the baron, "of the noblest race of France. For the rest, I only know that there is near my castle a spot where four roads meet, and near it a church where men, desirous of single combat, spend their time in prayer till some one shall accept their challenge. Often have I frequented that chapel, but never met I one who durst accept my defiance."

Special Forms and Laws of Bnighthood.

VALET, DAMOISEAU, OR PAGE.

The education of the future knight began at an early period, and the first step to the order was the degree of valet, damoiseau, or page.* The care of the mother, after the first years of early youth were passed, was deemed too tender, and the indulgences of the paternal roof too effeminate for the future aspirant to chivalric honors.†

The young and noble stripling, generally about his twelfth year, was transferred from his father's house to that of some baron or noble knight, carefully chosen by the anxious parent as that which had the best reputation for good order and discipline. The children of the first nobles and high crown vassals were educated by the royal court; and, however the reins of discipline might be in particular cases relaxed, or become corrupted in later days, the theory was uniformly excellent. The youth, who was to learn modesty, obedience, and address in arms and horsemanship, was daily exercised in the use of weapons, beginning with such as were suited to his strength. He

The first title was of the most ancient usage, and was thoroughly chivalric; the second is of nearly equal authority; but the word page was not much used till so late a period as the days of Philip de Comines. Before that time, it was frequently applied to the children of the yulgar.

† "Do you not bless God," said the Lady Mabel to her husband (Duke Guerin of Montglaive)—as, at a solemn feast, they looked on their four hopeful sons—"do you not bless God, that has given you such a promising issue?" "Dame," replied Guerin, in the true spirit of the age, "so help me God and St. Martin, nothing gives me greater sorrow and shame than to look on these four great sluggards, who do nothing but eat and drink, and waste their time in idle amusement." Like other children of gentle birth, therefore, the duke's boys, despite their mother's wishes, were obliged to commence their preparatory exercises.

was instructed how to manage a horse with grace and dexterity; how to use the bow and the sword; how to carry and protect the lance, an art which was taught by making him ride a career against a wooden figure holding a buckler, called a quintaine, which turned on an axis; and, as there was a wooden sword in the hand of the supposed opponent, the young cavalier, if he did not manage his horse and weapon with address, was liable to receive an ill-aimed blow when the shock of his charge made the quintaine spin round, which created much merriment among the spectators. This exercise was sometimes performed by hanging a shield upon a staff fixed in the ground, and the skillful horseman, riding at full speed, struck the shield in such a manner as to detach it from its ligatures. Besides these exercises, he was required to do the work which, in some respects, belonged to a menial, but not as a menial: he attended his lord during the chase, the rules of which, as an image of war, and as held the principal occupation of a gentleman during peace, were sedulously inculcated. By the necessity of encountering and dispatching a stag, a boar, or a wolf, at bay, he learned promptitude and courage in the use of his weapons; and the accuracy with which he was required to study the attacks of the hunted animal's course, gave him habits of attention and reflection. When benighted, he was taught to steer his course by the stars, if they were visible; if not, to make his couch with patience on the withered leaves or in a tree. The ceremonial of the chase was to be acquired, as well as its arts. To flav and disembowel the stag-a matter in which much precision was requisite, and the rules of which were ascribed to the celebrated Sir Tristram, of Lionesse-was an indispensable portion of the page's education. Nor did his concern with the vension end here: he placed it on the

table, waited during the banquet, and carved the ponderous dishes when required or permitted to do so. Much grace and delicacy, it was supposed, might be displayed on these occasions, and the embryo knight was as thoroughly instructed in this accomplishment as in any other. Amidst these various instructions, it was often the page's duty to wait upon the ladies—rather as attending a sort of superior beings, to whom adoration and obsequious service were due, than as ministering to the convenience of human creatures like himself. The most modest demeanor, and the most profound respect, were to be observed in the presence of these fair idols; and thus the veneration due to the female character was taught to the acolyte of chivalry, by his being placed so near female beauty, yet prohibited the familiarity which might discover female weakness. As human nature was no nearer perfection in those days than at present, of course this custom occasionally led to abuse; and the training up of youths as pages in the houses of the great, although it survived the decay of chivalry, was often rather the introduction to indolence, mischief, and debauchery, than to the practice of arms and useful knowledge.*

ESCUYER, ESQUIRE, OR SQUIRE.

When advancing age and experience in the use of arms

Touths generally ceased to act as pages at the age of fourteen, or a little earlier, but could not regularly receive the honor of knighthood till twenty-one. If their superior valor, however, anticipated their years, the period of probation was proportionably shortened. Princes of the blood-royal, also, and other persons of very high eminence, occasionally had this term so much abridged as to throw ridicule upon the order of knighthood, by admitting within "the temple of honor" (as it was the fashion of the times to call it) children who could neither understand nor discharge the duties of the office to which they were thus prematurely called.

had qualified the page for the hardships and dangers of actual war, he was removed from the lowest to the second gradation of chivalry, and became an escuyer, esquire, or squire.* At this stage of advancement, the candidate was withdrawn from the private apartments of the ladies, whom he only saw upon occasions of stated ceremony, and became an immediate attendant upon the knight or nobleman. In great establishments, there were esquires of different ranks, and destined for different services;† but

- thas been generally supposed to be derived from its becoming the official duty of the esquire to carry the shield (escu) of the knight, his master, until he was about to engage the enemy. Others have traced the epithet (more remotely, certainly) from scuria, a stable, the charger of the knight being under the especial care of the squire. Others, again, ascribe the derivation of the word to the right which the squire himself had to carry a shield, and to blazon it with armorial bearings. This, in later times, became almost the exclusive meaning attached to the appellative esquire; and, accordingly, if the phrase means anything, it means a gentleman having the right to carry arms. There is reason to think, however, that this is a secondary meaning; for we do not find the word escuyer applied as a title of rank until so late as the Ordonnance of Blois, in 1579.
- † Personal service in every branch of the domestic arrangements of a castle was considered so much the duty of a squire, that his title was always applied to some particular part of it—as the squire of the chamber, or the chamberlain, the carving squire, etc. The most honorable squire was he that was attached to the person of his lord; he was called the squire of the body, and was in truth, for the time, the only military youth of the class: every squire, however, became in turn, by seniority, the martial squire. He accompanied his lord into the field of battle, carrying his shield and armor, while the page usually bore the helmet; he also held the stirrup, and assisted the knight to arm. There was always a line of squires in the rear of a line of knights—the young cavaliers supplying their lords with weapons, assisting them to rise when overthrown, and receiving their prisoners. The banner of the banneret and baron was displayed by the squire. The pennon of the knight was also

we shall confine ourselves to those general duties which properly belonged to the office. He assisted his master in the offices both of a valet de chambre and groom; he attended to dress and to undress him, trained his horses to the menage, and kept his arms bright and burnished: he did the honors of the household to strangers who visited it; and the reputation of the prince, or lord, whom he served, was much exalted by the manner in which these courteous offices were discharged. Besides being perfect in the accomplishments of the times, particularly such as enabled him to act as master at the ceremonial feast, and to enliven it by his powers of conversation, he was also expected to understand chess, draughts, and other domestic sames. Poetry and music, if he had any taste for these beautiful arts, and whatever other acquirements could improve the mind or the person, were accounted to grace his station.

During the period of probation, the dress of an esquire was simple and modest, and ought regularly to have been made of brown, or some other uniform and simple color. But this was not strictly essential, as the sumptuary laws of squirehood were not particularly attended to or rigidly enforced; and we read of the garment of Chaucer's squire, "embroidered like a meadow," and of "the silken doublet and embroidered hose," worn by little Jehan de Saintre.

While the courage of the young aspirant to knightly honors was animated, and his emulation excited, by the society in which he was placed, and the conversation to which he listened—while everything was done which the

waved by him when his leader was only a knight, and conducted so many men-at-arms and other vassals, that, to give dignity and importance to his command, he removed his pennon from his own lance to that of his attendant. times admitted to refine his manners, and, in a certain degree, to cultivate his understanding-the personal exercises to which he had been trained, while a page, were now to be pursued with increasing assiduity, proportional to the increase of his strength. taught," says a historian, speaking of Boucicaut, while a squire, "to spring upon a horse while armed at all points; to exercise himself in running; to strike, for a length of time, with the axe or club; to dance, and throw somersets, entirely armed, excepting the helmet; to mount on horseback behind one of his comrades, by barely laying his hands on his sleeve; to raise himself betwixt two partition walls to any height, by placing his back against the one, and his knees and hands against the other; to mount a ladder, placed against a tower, upon the reverse or under side, solely by the aid of his hands, and without touching the rounds with his feet; to throw the javelin; to pitch the bar;" to do all, in short, which could exercise the body to feats of strength and agility, in order to qualify him for the exploits of war. For this purpose, also, the squires had their tourneys, separate and distinct from those of the knights. They were usually solemnized on the eve of the more formal and splendid tournaments in which the knights themselves displayed their valor; and lighter weapons than those of the knights, though of the same kind, were employed by the squires.

In actual war, the page was not expected to render much service, but that of the squire was important and indispensable. Upon a march, he bore the helmet and shield of a knight, and led his battle-horse—a tall, heavy animal, fit to bear the weight of a man in armor—while his owner rode an ambling hackney. The squire was also qualified to perform the part of an armorer, not only lacing his master's helmet and buckling his cuirass, but

also closing with a hammer the rivets by which the various pieces were united to each other. This was a point of the utmost consequence; and many instances occur of mischances happening to celebrated warriors when the duty was negligently performed. In the actual shock of battle, the squire attended closely on the banner of his master, or on his person, if he were only a knight bachelor, kept pace with him during the melée, and was at hand to remount him when his steed was slain, or relieve him when oppressed by numbers. If the knight made prisoners, they were the charge of the squires; and if the squire himself chanced to make one, the ransom belonged to his master. On the other hand, the knights who received these important services from their squires, were expected to display towards them that courteous liberality which so peculiarly distinguished chivalrous character.

Although, in its primitive and proper sense, the state of squire was merely preparatory to that of knighthood, yet it is certain that many men, of birth and property, rested content with attaining that first step; and, though greatly distinguished by their feats of arms, never rose, nor apparently sought to rise, above the rank which it conferred. They were either attached to the service of some prince or eminent nobleman, or were in a state of absolute independence, bringing their own vassals to the field, whom, in such cases, they were entitled to muster under a penoncel, or small triangular streamer, somewhat like the naval pendant of the present day. They were likewise permitted to bear a shield, emblazoned with armorial bearings, but there seems to have been some difference in the shape of their helmets, and in the use of certain portions of armor. Aside from such trivial matters, the principal distinction between the independent

squire and the knight was the spurs, which the former might wear of silver, but by no means gilded. The reader is not, therefore, to suppose that, where he meets with a squire of distinguished name, he is necessarily to consider him as a youthful candidate for the honor of knighthood, and attending upon some knight or noble: this is indeed the primitive, but not the uniform meaning of the title.

The Knbestiture of Knights.

Knighthood, the third and highest rank in chivalry, was in its origin an order of a republican, or at least an oligarchic nature—arising from the customs of the free tribes of Germany, and, in its essence, not requiring the sanction of a monarch. On the contrary, each knight could confer the order upon whomsoever preparatory noviciate and probation had fitted to receive it. highest potentate sought the accolade, or stroke, which conferred the honor, at the hands of the worthiest knight whose achievements had dignified the period. Thus Francis I. requested the celebrated Bayard ("the Good Knight, without reproach or fear") to knight hom-an honor which that hero valued so highly, that, on cheathing his sword, he vowed never more to use that blade. except against Turks, Moors, and Saracens. While the order of knighthood merely implied a right to wear arms of a certain description, and to bear a certain title, there could be little harm in intrusting to competent hands the power of conferring it on others; but when this his hest order of chivalry conferred not only personal dignity, but the privilege of assembling under the banner or pennon a certain number of soldiers—when knighth od implied not merely individual immunities, but milit vry rank-it was natural that sovereigns should use ev.

effort to concentrate the right of conferring such distinction in themselves or their immediate delegates; and, latterly, it was held that the rank of knight only conferred those privileges on such as were dubbed by sovereign princes. The times and place usually chosen for the creation of knights favored this assumption; for they were generally created on the eve of battle or after a victory,* or during the pomp of some solemn warning or grand festival. In the former case, the right of creation was naturally referred to the general or prince who led the host; and in the latter, to the sovereign of the court where the festival was held. The forms in these cases were very different: When knights were made in the actual field of battle, little solemnity was observed, and the form was probably the same with which private individuals had in earlier times conferred the honor on each other. The novice, armed at all points, but without helmet, sword, or spurs, came before the prince or general at whose hands he was to receive knighthood, and kneeled down, while two persons of distinction, who acted as his godfathers, and were supposed to become pledges for his being worthy, buckled on his gilded spurs, and belted him with his sword. He then received the accolade, a slight blow on the neck with the flat of the sword, from

There was scarcely a battle in the middle ages that was not preceded or followed by a large promotion of men to the honor of knighthood. Sometimes, indeed, they were regularly-educated squires, but more frequently the mere contingency of the moment was regarded, and soldiers distinguished only for their bravery, and ungraced by the gentle virtues of chivalry, were knighted. Tiller relates that at Kioufosse, in 1339, when the hostile armies were drawn up, several knights were made, in expectation of instant battle, which, however, did not take place; and a hare running along the line during the ceremony, the new-made knights were called, in derision, "Knights of the Hare."

the person who dubbed him, who at the same time pronounced a formula to this effect: "I dub thee knight, in the name of God and St. MICHAEL (or in the name of the Father, Son, and Holy Ghost). Be faithful, bold, and fortunate." The new-made knight had then only to take his place in the ranks of war, and endeavor to distinguish himself by his gallantry in the approaching battle, when he was said to win his spurs.* It was not unusual for many knights to be made at the same time. siege of Thoulouse (1159), HENRY II. of England made thirty at once, one of whom was Malcolm IV., king of Scotland. Many of the most virtuous affections of the heart wound themselves around that important circumstance in a man's life, his admission to knighthood. He always regarded with filial piety the cavalier who invested him with the order, and would never take him prisoner, if they were ranged on opposite sides. Indeed, had he couched his lance against him, he would have forfeited all title to chivalric honors.

Cavaliers sometimes took their title from the place where they were knighted: a very distinguished honor was to be called a "Knight of the Mines," which was to be obtained by achieving feats of arms in the subterranean process of a siege. The mines were the scenes of knightly valor; they were lighted up by torches; trumpets and other war instruments resounded, and the general affair of the siege was suspended, while the knights tried their prowess; the singularity of the mode of combat giving a zest to the encounters. No prisonerscould be taken, as a board, breast high, placed in the

^{*} It is well known that, at the battle of Cressy, Edward III. refused to send succors to the Black Prince until he should hear that he was wounded or dismounted, being determined he should, on that memorable day, have full opportunity to "win his spurs."

passage by mutual consent, divided the warriors. Swords or short battle-axes were the weapons principally used.

But, as is well known, it was not in camps and armies alone that the honors of knighthood were conferred. At the Cour Plenière, a high court to which sovereigns summoned their crown vassals at the solemn festivals of the Church, on the various occasions of solemnity which occurred in the royal family-from marriage, birth, baptism, and the like-the monarch was wont to confer on novices in chivalry its highest honor, and the ceremonies used on such investiture added to the dignity of the occasion. It was then that the full ritual was observed—the candidates watching their arms all night in a church or chapel, and preparing for the honor to be conferred on them, by vigil, fast, and prayer. They were solemnly divested of the brown frock, which was the appropriate dress of the squire; and, having been bathed, as a symbol of purification of heart, they were attired in the richer garb befitting knighthood. They were then solemnly invested with the proper arms of a knight; and it was not unusual to call the attention of the novice to a mystical or allegorical explanation of each piece of armor as it was put on. These exhortations consisted in strange and extravagant parallels between the temporal and spiritual state of warfare, in which the metaphor was hunted down in every possible shape. The under-dress of the knight was a close jacket of chamois leather, over which was put the mail shirt, composed of rings of steel, artificially fitted into each other. A suit of plate armor was put on over the mail shirt, and the legs and arms were defended in the same manner. Being thus accoutred, but without helmet, sword, or spurs, a rich mantle was flung over him, and he was con-

ducted in solemn procession to the church or chapel in which the ceremony was to be completed, supported by his godfathers, and attended with as much pomp as circumstances admitted. High mass was then said, and the novice, advancing to the altar, received from the sovereign the accolade. The churchman of highest dignity present often belted on his sword, which, for that purpose, had been previously deposited on the altar; and the spurs were sometimes fastened on by ladies of quality. The oath of chivalry was then taken, to be loval to God, the king, and the ladies. Such were the outlines of the ceremony, which, however, was varied according to circumstances. Alms to the poor, largesses to the heralds and minstrels, and a liberal gift to the church were necessary accompaniments to the investiture of a person of rank. The new-made knight was conducted from the church with music and acclamations, and usually mounted his horse and executed some curvets in presence of the multitude—couching his lance, and brandishing it as if impatient to open his knightly career—that the admiring people might know that a cavalier had been qualified for their protection. It was at such times also that the most exciting tournaments were held, it being expected that the young knights would exert their utmost efforts to distinguish themselves.

Such being the splendid formalities with which knight-hood was conferred, it is not strange that the power of conferring it should, in peace as well as in war, be almost confined to sovereign princes, or nobles who nearly equaled them in rank and independence. By degrees, these restrictions were drawn more and more close, and at length it was held that none but a sovereign, or a commander-inchief displaying the royal banner, and vested with plenary and vice-regal power, could confer this distinction.

Queen Elizabeth was particularly jealous of this part of her prerogative, and nothing more excited her displeasure and indignation against her favorite, Essex, than the profuseness with which he distributed the honor at Cadiz, and afterward in Ireland. But if she disrelished the prodigality of Essex in dispensing knightly favors abroad, she in some degree corrected the evil by her chariness at home. Perhaps in no instance did she confer this distinction with greater satisfaction than when she invested the intrepid Sir Francis Drake with its honorable insignia.*

Francis Drake was the first commander-in-chief who had completed the circumnavigation of the globe (MAGELLAN having died before his return), and when he arrived in England (Nov. 3, 1580), after an adventurous voyage of nearly three years, the subject of his expedition gave rise to much interesting discussion. The Spanish embassador complained of him as a pirate, and reclaimed the prizes he had taken; and he was sustained by many Englishmen whose interests were likely to suffer by an interruption of commerce. Others, however, were so much elated with the success of the enterprise, that they unhesitatingly awarded to its projector the highest reputation for skill and valor. The court scarely knew which side to espouse; but at length, in the spring of 1581, the Queen gave a sanction to DRAKE's conduct by dining on board of his ship, lying at Deptford, and conferring upon him the honor of knighthood-telling him at the same time that his actions did him more honor than his title. The populace joined in resounding their favorite's praise, and his ship was extolled for having matched in its course the chariot of the sun. Sir Francis now took for his device the terraqueous globe; and to his motto, "Divino Auxilio," he added, "Tu primus circumdedisti me." The Queen gave directions for the preservation of his ship, that it might remain a monument of his own and his country's glory, and it was accordingly preserved many years at Deptford as a singular curiosity. When almost rotten with age, a chair was made out of the materials, and presented to the University of Oxford.

ORDERS OF KNIGHTHOOD.

Privileges and Courtesies of a Enight.

HE knight was associated into a rank wherein kings and princes were, in one sense, only his equals. He took precedence in war and in council, and was addressed by the respectful title of

Messire in French and Sir* in English, and his wife by that of Madame and Dame. He was also, in point of military rank, qualified to command any body of men under one thousand. His own service was performed on horseback, and in

complete armor, of various styles, according to the fashion of the age and the taste of the warriors. Chaucer has enumerated some of these varieties:

"With him ther went knights many on,
Som wol ben armed in an habergeon,
And in a brest-plate, and in a gipon;
And som wol have a pair of plates large;
And som wol have a pruse sheld, or a targe;
Som wol ben armed on his legges wele,
And have an axe, and som a mace of stele.
Ther n'is no newe guise, that it n'as old.
Armed they weren, as I have you told,
Everich after his opinion."

The knightly title of "Sir" was originally employed to distinguish the Bachelor of Arts, who was called "Dominus," from the Master of Arts, whose proper appellation was "Magister." It was afterward applied to all the clergy indifferently—not, as in chivalry, to the Christian name, but to the surname. The word "Sir" stood for *Dominus, Sieur, Sire*, or *Seigneur*. Richard II., in his Act of Abdication, is styled "Mon Sire Richard;" and this monosyllable is not only of very remote origin, but of very extensive circulation in all countries and languages. It is found in the Hebrew, "Sar," lord or prince, and "Sarah," a noble lady. In the Egyptian "Serapis," we have the Lord Apis; and it has been even suggested that

The courtesies of knighthood are among the best parts of the institution which has descended to us. They have existed among brave men since the time that Tubal CAIN welded the first blade. Stern, but courteous, are the heroes of the *Iliad*; as stern, though less courteous, was BAYARD, who was not averse to dealing an unfair blow, if it secured to him an advantage; and more courteous, yet perhaps even more stern, were those great captains of modern times who met at Fontenov in 1745 (Marshal SAXE and the Duke of Cumberland), and who almost deferred the battle till the next day, each being anxiously polite in requesting his adversary to commence the exterminating fire. It was the courtesy of chivalry that inspired Crillon to send vegetables to the scurvyinfected Elliot, whom he was besieging in Gibraltar: and, to come down to the last example, it was, perhaps, an unnecessary courtesy which inspired Sir EDWARD Lyons, when the English were lying half famished in the trenches before Sebastopol, to send a fat buck to the hostile admiral within the city. Still, courtesy between knights engaged in hostilities has ever met with universal approval and acknowledgment. When George II. sent the Garter to Prince Ferdinand of Brunswick, the great victor at Minden, his investiture took place in front of the whole army. The French general, DE BRO-GLIE, learning the nature of the ceremony, generously hastened to do honor to valor, by the exercise of which the French had grievously suffered. He, too, drew up his men in sight of the spectacle, and then saluted the

the Saracens are not so called because of any connection with "Sarah," but as "Ser-agavenorein," lords of flocks; and, finally, as the Muscovites refuse to trace the word Czar to Cæsar, some etymologists are inclined to believe that the former word is only a form of the knightly "Sir" or lord.

new knight, whose skill and courage had been rewarded by George II. De Broglie dined in the evening in Ferdinand's tent, the guest of his great adversary; but on the following day they were as fierce enemies as ever.

Equipments of Enights. HORSES AND CAPARISONS.

The most important part of a knight's equipments was his horse, of which animal he had different kinds, but the war-horse was employed only in actual battle or in feats of arms.* All horses which exceeded the size of six hands and four fingers were deemed great or war horses; and they were not merely caparisoned with great splendor, but ornamented with housing and saddle-cloths, embroidered in different colors, and exhibiting the coatof arms and the tincture of their riders. In the time of HENRY I. the war-horse appears not to have been protected with any armor; but in the reign of RICHARD I., and subsequently, he was covered with mail or plate, agreeably to the fashion of the age, and, when so armed, was called a barbed horse. His head, too, was protected by a crest, like the helmet of a knight, and his bridle was always as splendid as the circumstances of his owner allowed. Hence a horse was often called brigliadore, from briglia d'oro, a bridle of gold. As it was against the laws of chivalry to strike a horse at a tournament. he was covered on these occasions only with silk or vel-

This kind of horse is called, by the Latin writers, dextrarius, and by the French destrier. It is generally supposed that it took this name from the circumstance of its having been well trained for the purposes of war and chivalry by the hand (dextra); but St. Palaye is disposed to derive the appellation from another cause: When the knight was not in actual battle or combat, he was mounted on his palfrey, while his squire led his horse in his right (dexter) hand.

vet barbs, embroidered with armorial bearings. Sometimes, also, in tournaments, and even when traveling on his palfrey, the knight ornamented the crupper and other parts of the harness with little bells.* The common gait of horses used in tilting was that called ambling, and they were taught this action by the shoes on the hinder feet having a long point projecting from the toe. Besides the war-horse, the knight had his palfrey, his courser, and his bat-horse. † The palfrey, as already stated, he rode while proceeding to the battle or tournament; the courser was employed where expedition was required, either in affairs of gallantry or war; and his bat-horse was designed for carrying such of his arms as were not in charge of his squire; these generally consisted of a second lance, shield, etc., in case of accident: the bat-horse also carried what little baggage was requisite, and was occasionally mounted by one of the squires.

It was deemed dishonorable for a knight to ride a work-horse or mare; and one mode of degrading him was to deprive him of his war-horse, and oblige him to

• An old troubadour poet, Arnold of Marsan, assigns very grave reasons for wearing bells. He says: "Let the neck of the knight's horse be garnished with bells well hung. Nothing is more proper to inspire confidence in a knight and terror in an enemy."

"And, when he rode, men might his bridel hear, Gingeling in a whistling wind as clere, And eke as loud, as doth the chapel bell."

† With respect to sovereigns and men of great estate, this was certainly the custom, but was by no means a general chivalric practice. Froissart's pages furnish perfect pictures of knightly riding and combating, and each of his favorite cavaliers seems to have had but one and the same steed for the road and the battle-plain. Even romance, so prone to exaggerate, commonly represents the usage as similar; for when we find that a damsel is rescued, she is not placed upon a spare horse, but is mounted behind her rescuer.

ride a work-horse; no other knight would tilt with, or even address one so mounted. A knight was also dishonored by being seen riding in any carriage drawn by these common horses. The horses rode by knights, whether war-horses, palfreys, or coursers, were all entire.

The horses of Spain were highly esteemed, the preference being given to those of Asturia, and the favorite steed of William the Conqueror came from that country. The Arabian, however, although smaller than the

bony charger of the West, was regarded as the standard of perfection, being particularly adapted for chivalric discipline. The quality of standing firm when his rider was dismounted, brought him into general favor as much as his superior spirit; and the two celebrated steeds (Favel and Lyard) which RICHARD I. procured at Cyprus, were the means of introducing into Europe other specimens equally valuable.

Arms, Offensibe and Befensibe.

Offensive arms consisted of a lance, sword, dagger, battle-ax, martel, heavy iron club, and maces of different kinds; but the lance, which was longer than that now in use, was the usual weapon. It was so strong as not to be easily broken, and commonly made of the lime, aspen, or ash—the latter wood being preferred. The lances used in tilting had blunt heads, or a coronel on them; the staves were thick at the butend, near which they had a cavity for the hand, and at the point, below an iron-sharpened head, a banderolle or pennon* of silk, linen, or stuff

On this ensign was marked a cross, if the bearer was engaged in an expedition to the Holy Land, or it bore some part of his

was fixed. As in tilting and the more serious encounter the knights sometimes dismounted, and fought on foot, in such cases they shortened the shaft of their lances, in order that they might have more command over it in



making a thrust. To transfix his foe with a lance was the ordinary endeavor of a knight; but some cavaliers, of peculiar hardihood, preferred to come to the closest quarters, where the lance could not be used. The battle-ax, which they, therefore, often wielded, is so well known, that it requires no particular description. But

heraldry; and in the latter case, when the lance was fixed in the ground, near the entrance of the owner's tent, it served to designate his presence. Originally, this ensign was called a gonfanon, the combination of two Teutonic words, signifying war and a standard. Subsequently, when the ensign was formed of rich stuffs and silks, it was called a pennon, from the Latin word pannus. Its exact breadth can not be given, for in that respect it varied with the different fancies of knights, and it had at the end sometimes one, but more commonly two indentations.

the most favorite weapons were certain ponderous steel or iron hammers, carrying death either by the weight of their fall or the sharpness of the edge. They were called the martel or the maule—words applied indifferently in old times; for writers in those days cared little about extreme accuracy of diction, not foreseeing the fierce disputes which have since arisen from their want of minuteness in details. This was the weapon which ecclesiastics used when they buckled harness over rochet and hood, and holy ardor impelled them into the field; for the canons of the Church forbade them from wielding swords, and they always obeyed the letter of the law. Some cavaliers, in addition to their other weapons, carried the mallet or maule, hanging it at their saddle-bow till the happy moment for "breaking open skulls" arrived. When used alone, it was regarded as rather Gothic than chivalric; yet the rudeness of earlier ages had its admirers in all times of chivalry—the affected love of simplicity not being peculiar to the present day. A lance could not execute half the sanguinary purposes of Rich-ARD Cour de Lion, and it was with a battle-ax, as often as with a sword, that he dashed into the ranks of the Saracens. Bertrand Du Guesclin had a partiality for the martel, and so late as the year 1481 the battle-ax was used. Among the hosts of the Duke of Burgundy was a knight named Sir John Vilain, a very tall nobleman from Flanders, of great bodily strength, who was mounted on a good horse, and held a battle-ax in both hands. It was his wont to press into the thickest part of the fight, and, throwing the bridle on the neck of his steed, deal such mighty blows on all sides, that whoever was struck was instantly unhorsed, and wounded past recovery.

The sword of Germany was usually longer than that

of France, and the former country, in the time of Join-VILLE (1224-94), was famous for this weapon. There was a particular kind used, called braquemart, which was sharp, strong, and blunt at the point, but in the reign of St. Louis the point was sharpened. The knight not only cherished all the interesting associations attached to his sword, but he fondly entwined around it all his affections, as his surest trust in the press and mélée. Besides calling it his good sword—his own good sword—he gave it a name, and engraved on the blade some moral sentence* or some word, referring to a prominent event of his life. Nor were these mementoes confined to the sword: they were also engraven on the front of the helmet, or even on the spurs; † but the hilt or blade of the sword were their usual and proper places. The sword, rather than the lance, represented the chivalry of a family, and descended as the heir-loom of its knighthood. When no one inherited a knight's name, there was as much generous contention among his friends to possess his good sword, as (in the days of Greece) poetry has ascribed to the warriors who wished for the armor of ACHILLES. Both the religious and military characteristics of chivalry were identified with

It is related of Giron the courteous that on one occasion, when his chaste virtue was in danger, his spear, which he had rested against a tree, fell upon his sword, and precipitated it into a fountain. He immediately left the lady with whom he was conversing, and snatched his weapon from the water. After drawing it from the scabbard, he began to wipe the blade, when his eyes were attracted to these words, engraven thereon: "Loyaulte passe tout, et faulsete si honneit tout, et deceit tous hommes dedans quals elle se herberge." This sentence acted with talismanic power upon his heart, and the virtue of the noble knight was thus preserved.

[†] En loyal amour tout mon cœur, was a favorite motto on the shank of spurs.

this weapon, the knight swearing by its cross hilt, whereon the word Jesus was sometimes engraven, which was emblematical of his Saviour's cross. his only crucifix when mass was said in the awful pause between forming the military array and placing the lances in rest; and was, moreover, in the moment of death, his sustaining consolation. When that doughty Spanish knight, Don Roderigo Frojaz, was lying upon his shield, with his helmet for a pillow, he kissed the cross of his sword, in remembrance of that on which the incarnate Son of God had died for him, and in that act of devotion rendered up his soul into the hands of his Creator. The hilt was also remarkable for another matter: The knight, in order that he might always have his seal by him, caused it to be cut in the head of his sword, and thus, by impressing it on any wax attached to a legal document, he exhibited his determination to maintain his obligation by the three-fold figure of his seal, the upholden naked sword, and the cross.

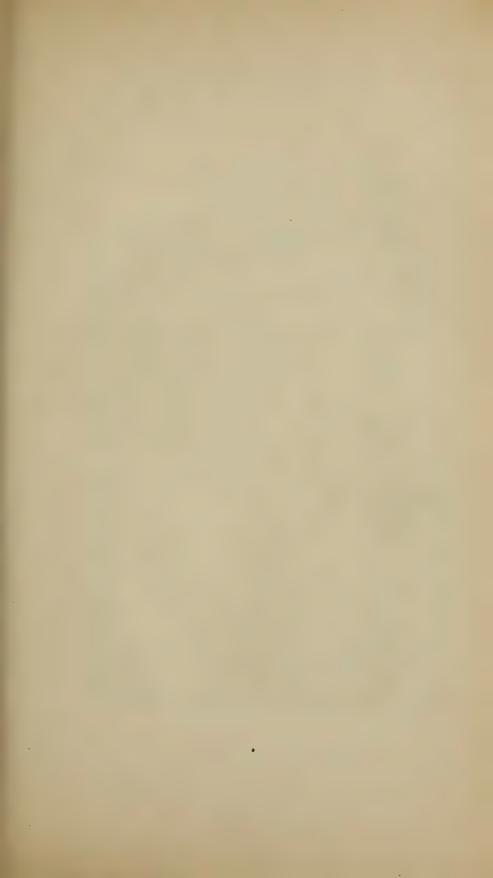
Spain was always famous for the temper and brilliancy of its swords, which, as Martial informs us, when hot from the forge, were plunged into the river Salo, near Bilbilis, in Celtiberia. The sword-smiths at Saragossa were as renowned in the days of chivalry as those of Toledo in rather later times, and consequently the Toledo blade was not the only one which became proverbial as the perfection of art. The superior excellence of the weapons manufactured by Julian del Rey, who had establishments in both towns, secured for him the highest reputation, and they were distinguished by such peculiar marks as el perillo, a little dog; el morillo, a Moor's head; and la loba, a wolf.

It was the common custom to bestow a name upon the swords of the most famous knights: that of King ARTHUR being called *Escalibert* (corrupted into *Caliburn*), whose fame was so well cherished by Richard, that when he first embarked in the Crusades, he wore that same terrible and trusty blade. Instead, however, of using it to mow down ranks of Saracens, he presented it to Tancred, king of Sicily—of which fact we are thus informed by an old poet:

"And RICHARD at that time gaf him a fair juelle— The good sword Caliburne, which ARTHUR luffed so well."

The sword of Charlemagne was called Fusberta joyosa; that of Sir Bevis of Hampton, Morglay; that of the courteous Rogero, Balisarda; and that of Ariosto's Orlando, Durindana. But we shall not encounter the risk of being tedious by multiplying further instances; and must dismiss this branch of our subject by merely stating that the sword was worn suspended from a girdle round the waist, or from the bauldric descending over the shoulder across the body, which were generally of simple tanned leather.

The most ancient and universal form of shields, in the earlier ages, seems to have been the triangular, vulgarly called the heater shield, from its resemblance to a smoothing-iron. Numerous representations of this description, which was the shape of the Norman shields, are to be seen in the monuments and gems of antiquity. They were composed of different materials, and were of various figures, of which we shall briefly enumerate the principal: The clypeus was round, and of brass; the scutum, or ἀσπίς, was of an oblong shape, rectangular, generally made of wood, and covered with skins; the parma was made of skin; the pelta was crescent-shaped. In the center was the umbo, an iron boss projecting forward to glance off missiles, or to press the enemy. A



SECTION IL.



THE WINDING STAIRS LEADING TO THE MIDDLE CHAMBER OF KING SOLOMON'S TEMPLE.

particular kind of shield, used several centuries ago, and called pavois, or tallevas, was of extraordinary dimensions; it was borne by attendants at sieges, and was interposed between the archers and the besieged. Shields were often highly ornamented, and were held in equal esteem in chivalric as in classic times; for

"To lose the badge that should his deeds display,"

was considered the greatest shame and foulest scorn that could happen to a knight. "With it or on it," was the exhortation of a Spartan mother to her son, on giving him the buckler of his father, as he went to war. Some knights, as gentle as brave, adorned their shields with portraits of their lady-love, or stamped on them quaint impresses, with a device emblematical of their passion. Knights formed of sterner stuff retained their heraldic insignia, and their mottoes breathed war and homicide; but gallant cavaliers showed the gentleness of their minds, and the meanings of their impressed sentences were sometimes perfectly plain, but oftener dark to all, save the knight himself and the damsel in whose playful wit they originated.

Among the earliest instances of the use of the English language at the court of the Norman sovereigns, is the distich painted in the shield of Edward III., under the figure of a white swan, being the device which that war-like monarch wore at a tourney at Windsor:

"Ha, ha! the white swan!
By God his soul, I am thy man."

An ambition to merit praise fortifies our virtue. Praise bestowed on wit, valor, and beauty always contributes to their augmentation.

ORDERS OF KNIGHTHOOD.

Armorial Ensignia, Meraldry, etc.

O distinguish him in battle, as his face was hid by the helmet, the knight wore over his armor a surcoat, as it was called, on which his arms were emblazoned. Others had them painted on

the shield—a small triangular buckler of light wood, covered with leather, and sometimes plated with steel, which, as best suited him, the knight could either wield on his left arm, or suffer to hang down from his neck, as an additional defense

to his breast, when the left hand was required to manage the horse. The shape of these shields is preserved, being that on which heraldic coats are most frequently blazoned. The helmet was surmounted by a crest, which the knight adopted after his own fancy. There was deadly offense taken if one knight, without right, assumed the armorial bearings of another; and history is full of disputes on that head, some of which terminated fatally.* The heralds were the persons appealed to on these occasions, when the controversy was peacefully conducted; and hence flowed the science, as it was called, of heraldry, with all its fantastic niceties. By degrees, the crest and device became also hereditary, as well as the bearings on the shield. In addition to his armorial bearings, the knight distinguished himself in battle by shouting out his war-cry, which was usually

Every-feudal lord assumed the right of choosing his own armorial distinctions, which were worn by all his family, and were hereditary. It was also in his power to grant arms to knights and squires, as marks of honor for military merit; and from all these causes armorial distinctions represented the feudalism, the gentry, and the chivalry of Europe.

the name of some favorite saint, united by that of his own family, and this was again echoed and re-echoed by his followers, who immediately rallied around his flag or pennon.* Of course the reader will understand that those knights only displayed this ensign who had retainers to support and defend it—its display being a

matter of privilege, not of obligation.

The natural and proper element of knights was war: but in time of peace, when there was no scope for the fiery spirit of chivalry, they attended the tourneys proclaimed by different princes, or, if these amusements did not occur, they themselves undertook feats of arms, to which they challenged all competitors. Besides these dangerous amusements, the unsettled and misruled state of affairs during the feudal times, afforded the knights frequent opportunities of fulfilling their vows to support the oppressed and put down injustice. Everywhere oppressors were to be chastised and evil customs abolished; and their occupation not only permitted, but actually bound them to volunteer their services in such cases. We shall err greatly if we suppose that the adventures narrated in romance are as fictitious as its magic, its dragons, and its fairies. The machinery was indeed imaginary, or, rather like that of Homer, it was grounded on the popular belief of the times; but the turn of incidents resembled, in substance, those which passed almost daily under the eye of the narrator. Even the stupendous feats of prowess displayed by the heroes

The pennon differed from the penoncel, or triangular streamer, which the squire was entitled to display, being double the breadth, and indented at the end like the tail of a swallow. It presented the appearance of two penoncels united at the end next the staff-a consideration which was not, perhaps, out of view in determining its shape.

of these tales, against the most overwhelming odds, were not without parallel in the history of the times. When men fought hand to hand, the desperate exertions of a single champion, well mounted and armed in proof, were sometimes sufficient to turn the fortunes of a doubtful day, and the war-cry of a well-known knight struck far more terror than his feats of arms. The advantage possessed by such an invulnerable champion over the half-naked infantry of the period, whom he might pursue and cut down at his pleasure, was so great, that in the insurrection of the peasants called the Jacquerie,* the Earl of Foix and the Captal de Buche (their

• Jacquerie was the name given to a large body of French peasants who engaged in an insurrection against the gentry and nobility of Picardy, Artois, etc., in the year 1358, during the captivity of King JOHN of France, who was taken to England by EDWARD the Black Prince. This name was derived, according to some authorities, from the word Jaque, a kind of mantle, worn open in front, with long sleeves fastened to the collar, and bearing the arms of the lords; other authorities (FROISSART, etc.,) say that the name was taken from "Jacques Bonhomme," a term of contempt applied by the nobility to the peasants generally, and to their leader (Guillaume Caillet) in particular. We rather incline to the latter opinion, believing the peasantry, in adopting the insulting epithet, intended to show their oppressors that it should prove an incentive to vengeance. The Jacquerie rapidly spread themselves over the country, and for a time made sad havoc among the nobles; but at length the latter united with the burgesses of the towns in a war of extermination, and 7,000 of the insurgents were slain at Meaux by the forces under the CAPTAL DE BUCHE and GASTON DE FOIX. CAILLET was taken by CHARLES the Bad, king of Navarre, who caused him to be crowned with a red-hot iron tripod, and thus terminated his mischievous career. He had been selected as a leader by his adherents, solely because he was regarded as the very worst character among them, having displayed on several occasions a reckless daring and bloodthirstiness which fitted him for deeds of the most revolting and desperate nature.

forces being nearly as one to ten) hesitated not to charge these disorderly insurgents with their men-at-arms, and were supposed to have slain about seven thousand—following the slaughter of the fugitives with as little mercy as the peasants had shown during the brief success of their rebellion.

In the more ancient times a wandering knight could not go far without finding some gentleman oppressed by a powerful neighbor, some captive immured in a feudal dungeon, some orphan deprived of his heritage, some traveler pillaged, some convent or church violated, some lady in need of a champion, or some prince engaged in war with a powerful adversary—all of which incidents furnished fit occasion for the exercise of his valor. degrees, as order became more generally established, and the law of each state began to be strong enough for the protection of the subject, the interference of these self-authorized and self-dependent champions (who were in all probability neither the most judicious nor moderate, if equitable, mediators) became a nuisance rather than an assistance to civil society; and undoubtedly this tended to produce those distinctions in the order of knighthood which were subsequently adopted, and which deserve a passing notice.

Different Orders of Enighthood

The most ancient, and originally the sole order of knighthood, wasthat of the Knight-Bachelor. This was the proper degree conferred by one knight on another, without the interference either of prince, noble, or churchman, and its privileges and duties approached nearly to those of the knight-errant. Were it possible for human nature to have acted up to the pitch of merit required by the statutes of chivalry, this order might

have proved for a length of time a substitute for imperfect policy, a remedy against feudal tyranny, and a resource for the weak when oppressed by the strong. But the laws of chivalry, like those of the ascetic orders, while announcing a high tone of virtue and self-denial, unfortunately afforded the strongest temptations to those who professed its vows, to abuse the character which they assumed. The degree of knighthood was easily attained, and did not subject the recipient to any particular tribunal in case of his abusing the powers which it conferred. Thus the knight became, in many instances, a wandering and licentious soldier, carrying from castle to castle, and from court to court, the offer of his mercenary sword, and frequently debasing his character by oppressing those whom his oath bound him to protect. Their title of bachelor, or bas chevalier, according to the best derivation, indicated that they were early held in inferior estimation to those more fortunate knights who had extensive lands and numerous vassals. They either attached themselves to the service of some prince or rich noble, and were supported at their expense, or they led the life of mere adventurers.

In war, the knight-bachelor had an opportunity of maintaining, and even of enriching himself, if fortunate, by the ransom of such prisoners as he happened to make in battle. If in this way he accumulated wealth, he frequently employed it in levying followers, whose assistance, with his own, he hired out to such sovereigns as were disposed to pay a liberal bounty. In time of peace, the tournaments afforded a certain means of income, as the horses and arms of the knights who succumbed were forfeited to the victors, and these the wealthy were always willing to reclaim by a payment in money. On some occasions, the victor had the right,

by the conditions of the encounter, to impose severe terms on the vanquished, besides the usual forfeiture of horse and armor. Sometimes the unsuccessful combatant ransomed himself from imprisonment or other hard conditions by pecuniary liberality—a transaction in which the knight-bachelors, such as we have described them, readily engaged. These adventurers used to call the sword which they used in tourneys their gagne-pain, or bread-winner, as itinerant musicians of our days denominate their instruments.

Occasionally these knights placed themselves directly in opposition to all law and good order, headed independent bands of depredators (or, to speak plainly, of robbers), seized upon some castle as a place of temporary retreat, and laid waste the country at their pleasure. In the disorderly reigns of Stephen and of King John, many such leaders of banditti were found in England: and France, in the reign of John and his successors, was almost destroyed by them. Many of these leaders were knights or squires, and almost all pretended that, in their lawless license, they only exercised the rights of chivalry, which permitted, and even enjoined, its votaries to make war without any authority but their own, whenever a fair cause of quarrel occurred

Enights-Banneret.

As the circumstances already related tended to bring the order of knight-bachelor in many instances into contempt, the great and powerful endeavored to entrench themselves within a circle which should be inaccessible to the needy adventurers whom we have described, and hence the institution of knights-banneret was generally received. The distinction between either was merely in military rank and precedence, and the last order may rather be accounted an institution of policy than of chivalry. While the bachelor was entitled to display a pennon, or forked ensign, the banneret had the right of raising a proper banner, from which his appellation was derived. He held a middle rank between the barons, or great feudatories of the crown, and the knights-bachelors; and his banner, the symbol of his title, was a flag squared at the end-not an exact square on all sides, which was the proper emblem of a baron, but strictly an oblong. Du Tillet states that the Count de Laval challenged Sir RAOUL DE COUEQUENS'S right to raise a square banner, being a banneret, and not a baron; and adds, that he was generally ridiculed for this presumption, and called "the knight with the square ensign." This encroachment plainly shows that the distinction was not absolutely settled; nor have we found the ensign of the banneret anywhere described, except as being generally a square standard. Indeed, it was only the pennon of the knight a little altered; for he who aspired to be a banneret received no higher gradation in chivalry, as attached to his person, and was inducted into his new privileges merely by the commander-inchief, on the eve of battle, cutting off the swallow-tail or forked termination of his pennon.

A banneret was expected to bring into the field at least thirty men-at-arms—that is, knights or squires mounted, and in complete order, at his own expense. Each man-at-arms, besides his attendants on foot, ought to have a mounted crossbow-man, and a horseman armed with a bow and ax. Therefore, the number of horsemen alone who assembled under a banner was at least three hundred, and, including followers on foot, might amount to a thousand men. The banneret might, indeed, have arrayed the same force under a pennon, but his accept-

ing a banner bound him to bring out that number at least. There is no reason, however, to believe that these regulations were very strictly observed.

In the reign of Charles VII. the nobles of France made a remonstrance to the king, setting forth that their estates were so much wasted by the long and fatal wars with England, that they could no longer support the number of men attached to the dignity of banneret; and from that period the companies of men-at-arms, which had hitherto been led by knights of that rank, and the distinction between knights-bannerets and knights-bachelors, were altogether disused. The title survived in England, but in a different sense; for there, only those who received knighthood in a field of battle where the royal standard was displayed, were called knights-banneret. Thus King Edward VI. notices in his "Journal," that after the battle of Pinkie, "Mr. Brian Sadler and Vane were made bannerets."

Companions in Arms.

The distinction of banneret was not the only subdivision of knighthood. The special privileged fraternities, orders, or associations of knights, using a particular device, or embodied for a particular purpose, require also to be noticed. These might in part be founded upon the union which knights were wont to enter into with each other as "companions in arms," than which nothing was esteemed more sacred. The partners were united for weal and woe, and no crime was accounted more infamous than to desert or betray one another. They had the same friends and the same foes; and as it was the genius of chivalry to carry every virtuous and noble sentiment to the most fantastic extremity, the most extravagant proofs of fidelity to this engagement were often exacted or bestowed.

In the early days of Greece, brotherhood in arms was a well-known form of friendship: the two companions engaged never to abandon each other in affairs, however perilous, and, in pledge of their mutual faith, they exchanged armor. No stronger proof of affection could be given than thus parting with what they held most dear. Among barbarous people, the fraternity of arms was established by the horrid custom of the new brothers drinking each other's blood; but if this practice was barbarous, nothing was further from barbarism than the sentiment by which it was inspired. The chivalry of Europe borrowed this sacred bond from the Scandinavians, among whom the future brothers in arms mingled their blood, and then tasted it. This custom, like most others of pagan Europe, was corrected and softened by the light and humanity of religion. Fraternal adoptions then took place in churches, in presence of relations, and with the sanction of priests. The knights vowed that they would never injure or vilify each other; that they would share each other's dangers; and, in order to possess as much as they could the same heart and resolves, they solemnly promised true fraternity and companionship of arms. They then received the holy sacrament, and the priest blessed the union.

It was a point rather of generous understanding than of regular convention, that they would divide equally all their acquisitions, and of this custom an instance may be given: Robert de Oily and Roger de Ivery, two young gentlemen who came into England with the Duke of Normandy, were sworn brothers. Some time after the conquest, the king granted the two great honors of Oxford and St. Waleries to the former, who immediately bestowed one of them (that of St. Waleries) on his sworn brother.

This compact was entered into for a specific object, or general knightly quests, either for a limited term or for life. It was not always confirmed, however, with religious solemnities; but, whatever might have been the ceremonies, the obligation was ever considered so sacred, that romance-writers did not startle their readers with a tale whose interest hangs upon the circumstance of a knight's slaying his two infant children for the sake of compounding a medicine with their blood which should heal the leprosy of his brother in arms! Indeed, so powerful was the obligation, that it even superseded the duty of knighthood to womankind: a lady might in vain have claimed the protection of a cavalier, if he could allege that at that moment he was bound to fly to the succor of his brother in arms. Similar companionships, sanctioned by religious solemnities, still exist among the Albanians and other people on the eastern shore of the Adriatic, and the custom is wrought into a very interesting story in the tale of Anastatius.

To this fraternity only two persons could with propriety bind themselves. But the various orders, which had in view particular objects—such as the defense of Christianity, the conversion of pagans, or the cultivation of warlike accomplishments—or which were established under the authority of different sovereigns—were also understood to form a bond of alliance and brotherhood among themselves; and the systems and history of these confraternities will be found under their proper heads.

WE are so often prepossessed in our own favor, that we often mistake for virtues those vices that bear some resemblance to them, and which are artfully disguised by self-love.

ORDERS OF KNIGHTHOOD.

ESIDES those already enumerated, many other subdivisions, also called orders, were encouraged by several European sovereigns, not only for the natural purpose of drawing around their persons the flower of

knighthood, but often with political views of much deeper import. Edward III., whose policy was equal to his love of chivalry, failed not to avail himself of these circumstances, for the purpose of gathering around him, and attaching to his person,

the most valiant knights from all quarters of Europe. In 1344 he proclaimed—as well in Scotland, France, Germany, Hainault, Spain, and other foreign countries, as in Englandhis design of reviving the Round Table of King ARTHUR, and offered free conduct and courteous reception to all who might be disposed to attend the splendid jousts to be held on that occasion at Windsor castle. This solemn festival, which Ep-WARD proposed to render annual, excited the jealousy of PHILIP DE VALOIS, king of France, who not only prohibited his subjects from attending the contemplated féte, but proposed an opposite Round Table jubilee to be held by himself in Paris. In consequence of this interference, the festival of EDWARD lost some part of its celebrity, and was diminished in splendor and frequency of attendance. This induced him to establish the memorable order of the Garter, originally composed of twenty-six of the most noble knights of England and Gascony, and the well-known motto of which (Honi soit qui mal y pense) seems peculiarly applicable to the misrepresentations the French monarch might circulate respecting the new order, as he had already done concerning the festival of the Round Table. There was so much dignity, as well as

such obvious policy, in choosing from the whole body of chivalry a select number of champions, to form an especial fraternity under the immediate patronage of the sovereign-it held out such a powerful stimulus to courage and exertion to all whose eyes were fixed on so dignified a reward of ambition that various orders were speedily formed in the different courts of Europe, each having its own distinct badges, emblems, and statutes. The first effect of these institutions on the spirit of chivalry in general was doubtless favorable, as holding forth to the knighthood a high and honorable prize of emulation. But when every court in Europe, however insignificant, had its own peculiar order and ceremonial, while the great potentates established several, these dignities became so common as to throw into the shade the order of knights-bachelors, the parent and proper degree of chivalry, in comparison to which the others were mere innovations. The last distinction introduced, when the spirit of chivalry was almost totally extinguished, was the beautiful degree of

Knight=baronet.

This order of knighthood being hereditary, it might have been, with greater propriety, termed an inferior rank of noblesse, than a chivalric order. Nothing can be more alien from the original idea of chivalry, than that knighthood could be bestowed upon an infant, who could not have deserved the honor, or be capable of discharging its duties; but the way had been already opened for this anomaly by the manner in which the orders of foreign knighthood had been conferred on children and infants in nonage. Some of these honors were also held by right of blood—the dauphin of France, for example, being held to be born a Knight of the Holy Ghost without creation; and men had already long lost sight of the proper use and purpose of knighthood, which was now regarded and valued only as an honorary distinction of rank,

that imposed no duties, and required no qualifications or period of preliminary noviciate. The creation of this new dignity, as is well known, was a device of James I, to fill those coffers which his folly and profusion had emptied; and although the pretext of a Nova Scotia or of an Ulster settlement was used as an apology for the creation of this order. vet it was perfectly understood that the real value given was the payment of a certain sum of money. The cynical Os-BORNE describes this practice of the sale of honors, which, in their origin, were designed as the reward and pledge of chivalrous merit, with satirical emphasis:-"At this time," says he, "the honour of knighthood, which antiquity reserved sacred, as the cheapest and readiest jewel to present virtue with, was promiscuously laid on any head belonging to the yeomandry, (made addle through pride and a contempt of their ancestor's pedigree,) that had but a court friend, or money to purchase the favour of the meanest able to bring him into an outward roome, when the king, the fountaine of honour, came downe, and was uninterrupted by other businesse; in which case it was then usuall for him to grant a commission for the chamberlaine or some other lord to do it."

Degradation of a Unight.

Having noticed the mode in which knighthood was conferred, and the several subdivisions of the order in general, it is proper to notice also the mode in which a knight might be degraded from his rank.* This forfeiture might take place from crimes, either actually committed, or presumed by the laws of arms. The list of crimes for which a knight was liable to degradation, corresponded to his duties. As devotion,

^{*} Selden likens the degradation of a knight to the degradation of a clergyman by the canon law, previously to his being delivered over to the secular magistrate for punishment. The order of the clergy and the order of knighthood were supposed to be saved from disgrace by this expulsion of an unworthy member.

the honor due to ladies, valor, truth, and loyalty, were the proper attributes of chivalry, so heresy, insults or oppression of females, cowardice, falsehood, or treason, caused his degradation. And heraldry, as an art which might be said to bear the shield of chivalry, assigned to such degraded knights and their descendants peculiar bearings, called in blazonry abatements, though it may be doubted if these were often worn or displayed.

The most common case of a knight's degradation occurred in the appeal to the judgment of God by the single combat in the lists. In the appeal to this awful criterion, the combatants, whether personally concerned or appearing as champions, were understood, in martial law, to take on themselves the full risk of all consequences; and as the defendant or his champion, in case of being overcome, was subjected to the punishment proper to the crime of which he was accused, so the appellant, if vanquished, was, whether a principal or substitute, condemned to the same doom to which his success would have exposed the accused. Whichever combatant was vanguished, he was liable to the penalty of degradation; and if he survived the combat, the disgrace to which he was subjected, was worse than death. His spurs were cut off close to his heels with a cook's cleaver; his arms were bafted and reversed by the common hangman; his belt was cut to pieces, and his sword broken. Even his horse shared his disgrace—the animal's tail being cut off close to the rump, and thrown on a dunghill. The death-bell tolled, and the funeral service was said for a knight thus degraded, as for one dead to knightly honor; and if he fell in the appeal to the judgment of God, the same dishonor was done to his senseless corpse. If alive, he was rescued from death to be confined in the cloister. Such at least were the strict rules of chivalry, though the courtesy of the victor or the elemency of the prince might remit them in favorable cases.

Knights might also be degraded without combat, when convicted of a heinous crime, and the formula on such occasions was of a very imposing description. The ceremony generally took place after sentence, and previous to the execution of a legal judgment against him. Sometimes his sword was broken over his head, and his spurs were chopped off; and, to make the bitterness of insult a part of the punishment, these actions were performed by a person of low condition; but at other times the forms of degradation were very elaborate. The knight who was to be degraded was, in the first instance, armed by his brother-knights from head to foot, as if he were going to the battle-field; they then conducted him to a high stage, raised in a church, where the king and his court, the clergy, and the people, were assembled. Thirty priests sung such psalms as were used at burials; and at the. end of every psalm they took from him a piece of armor; First, they removed his helmet, the defence of disloyal eyes; then his cuirass on the right side, as the protector of a corrupt heart; then his cuirass on the left side, as from a member consenting; and thus with the rest: and when any piece of armor was cast on the ground, the king of arms and heralds cried "Behold the harness of a disloyal and miscreant knight!" A basin of gold or silver, full of warm water, was then brought upon the stage, and a herald, holding it up. demanded the knight's name. The pursuivants answered that which in truth was his designation. Then the chief king of arms said, "That is not true; for he is a miscreant and false traitor, and hath transgressed the ordinances of knighthood." The chaplains answered, "Let us give him his right name." The trumpets sounded a few notes, supposed to express the demand, "What shall be done with him?" The king or his chief officer, who was present, replied, "Let him with dishonor and shame be banished from my kingdom, as a vile and infamous man, that hath offended against the honor of

knighthood." The heralds immediately cast the warm water upon the face of the disgraced knight, as though he were newly baptized, saying, "Henceforth thou shalt be called by thy right name, Traitor." Then the king, with twelve other knights, put on mourning garments, declaring sorrow, and thrust the degraded knight from the stage. By the buffetings of the people he was driven to the altar, where he was put into a coffin, and the burial-service of the church was solemnly read over him.

The English customs regarding degradation are minutely stated by Stowe, in the case of an English knight, Sir An-DREW HARCLEY, earl of Carlisle, who (in the time of EDWARD II.) was deprived of his knighthood, previously to his suffering the penalties of the law for a treasonable correspondence with ROBERT BRUCE:-"He was led to the bar as an earl, worthily apparelled, with his sword girt about him, horsed, booted, and spurred, and unto him Sir Anthony Lucy (his judge) spoke in this manner: 'Sir Andrew,' quoth he, 'the king, for thy valiant service, hath done thee great honour, and made thee Earl of Carlisle; since which time thou, as a traitor to thy lord the king, led his people, that should have helped him at the battle of Heighland, away by the county of Copland, and through the earldom of Lancaster, by which means our lord the king was discomfited there of the Scots, through thy treason and falseness; whereas, if thou haddest come betimes, he hadde had the victory; and this treason thou committed for the great sum of gold and silver that thou received of James Douglas, a Scot, the king's enemy. Our lord the king wills, therefore, that the order of knighthood, by the which thou received all the honour and worship upon thy body, be brought to nought, and thy state undone, that other knights of lower degree may after thee beware, and take example truly to serve.' Then commanded he to hew his spurs from his heels; then to break his sword over his head, which the king had given him to keep, and defend his land therewith, when he made him earl. After this, he let unclothe him of his furred tabard, and of his hood, of his coat-of-arms, and also of his girdle; and when this was done, Sir Anthony said unto him, 'Andrew,' quoth he, 'now art thou no knight, but a knave; and for thy treason the king wills that thou shalt be hanged and drawn, and thy head smitten off from thy body, and burned before thee, and thy body quartered; and thy head being smitten off, afterwards to be set upon London bridge; and thy four quarters shall be sent into four good towns of England, that all others may beware by thee.' And as Sir Anthony Lucy had said, so was it done in all things on the last day of October."

IT IS NOT YOUR BUSINESS WHY.

Would you like to know the secrets
Of your neighbor's house and life?
How he lives, or how he doesn't,
And just how he treats his wife?
How he spends his time of leisure,
Whether sorrowful or gay,
And where he goes for pleasure,
To the concert or the play?

If you wish it, I will tell you—let me whisper to you sly I's your neighbor is but civil, it is not your business why

In short, instead of prying
Into other folks' affairs,
If you do your own but justice,
You will have no time for theirs.
Be attentive to such matters
As concern yourself alone,
And whatever fortune flatters,
Let your business be your own.
One word, by way of finis, let me whisper to you sly,
If you wish to be respected, you must cease to be a pry.

ORDERS OF KNIGHTHOOD.

Decay of Chivalry.

HE spirit of chivalry sunk gradually under a combination of physical and moral causes, the first arising from the change gradually introduced into the art of war, and the last from the equally great alteration pro-

duced by time in the habits and modes of thinking in modern Europe. During the wars between France and England, chivalry flourished in its greatest brilliancy, and it was unquestionably in those kingdoms that the habit of constant and honorable opposition,

unembittered by rancor or personal hatred, gave the fairest opportunity for the exercise of the virtues required from "a very perfect gentle knight." Froissart frequently makes allusions to the generosity exercised by the French and English to their prisoners, and contrasts it with the dungeons to which captives taken in war were consigned, both in Spain and Germany. Yet, both these countries, and indeed every kingdom in Europe, partook of the spirit of chivalry in a greater or less degree; and even the Moors of Spain caught the emulation, and had their orders of knighthood as well as the Christians. But even during this splendid period, various causes were silently operating the future extinction of the flame which blazed wide and brightly.

An important discovery (the composition of gunpowder) had heen made, and fire-arms were beginning to be used in war when chivalry was in its highest glory. It is said that Edward III, had field pieces at the battle of Cressy; and the use of guns is mentioned even earlier;* but it was a long

^{*} As the ievention of gunpowder has been popularly attributed to ROGER BACON and BARTHOLD SCHWARTZ, so the use of ordnance has been referred to the time of the field of Cressy, or 1346.

time before this discovery effected any material change in the art of war. In proportion as fire-arms were improved, and came into general use, the suits of defensive armor began to be less worn. The young nobility of France, especially, tired of the unwieldy steel coats in which their ancestors sheathed themselves, adopted the slender and light armor of the German Reiters, or mercenary cavalry; and also discontinued the use of the lance.* At length, the cavalry arms were changed almost in every particular from those which were proper for chivalry; and, as in such cases, much depends upon outward show and circumstances, the light-armed cavalier, who did not carry the weapons, or practice the exercises of knighthood, laid aside, at the same time, the habit and sentiments peculiar to the order.

Another change of vital importance arose from the institution of bands of gen d'armes, or men-at-arms, in France, constituted expressly as a sort of standing army, to supply the place of bannerets, batchelors, squires, and other militia of early times. In 1445, Charles VII. selected from the numerous French chivalry fifteen companies of men-at-arms, called Les Compagnies d'Ordonnance, to remain in perpetual pay and subordination, and to enable the sovereign to dispense with the services of the tumultuary forces of chivalry, which, arriving and departing from the host at pleasure, collecting their subsistence by oppressing the country, and engaging in frequent brawls with each other, rather weakened

[&]quot;The jambes or steel boots were first laid aside; then the shield was abandoned, and next the covering for the arms. When the cavalry disused the lance, the cuisses were no longer worn to guard against its thrust, and the stout leathern or buff coat, hung down from beneath the body armor to the knees, and supplied the place of the discarded steel. The helmet was later deprived of its useless visor; and before the middle of the seventeenth century, nothing remained of the ancient harness, but the open cap, and the breasts and backs of steel, which the heavy cavalry of the Continent [and of other countries] have more or less worn to our times."—Quarterly Review, No. ix, p. 351.

than aided the cause they professed to support. Each company contained a hundred men-at-arms, and each man-at-arms, to be what was termed lance garnie—that is, a mounted spearman, with his proper attendants, being four archers and a varlet, called a coustillier. Thus, each company consisted of six hundred horse, and the fifteen bands amounted to fifteen thousand cavalry. The charge of national defense was thus transferred from the chivalry of France, whose bold and desperate valor was sometimes rendered useless by their independent willfulness and want of discipline, to a sort of regular forces, whose officers (a captain, lieutenant, and an ensign) held command, not in virtue of their knighthood or banner right, but by direct commissions from the crown, as in modern times.

A more fatal cause had, however, been for some time operating in England as well as France, for the destruction of the system which had so long existed. The wars of York and Lancaster in England, and those of the Huguenots and of the League in France, were of a nature so bitter and rancorous, as was utterly inconsistent with the courtesy, equitable conduct and gentleness, proper to chivalry. Where different nations are at strife together, their war may be carried on with a certain degree of moderation. "During the wars between France and Spain, especially in Piedmont," says LA Noue, "we might often see a body of spears pass a village, where the peasants only interrupted their dance to offer them refreshments; and, in a little after, a hostile troop receive from the unoffending and unoffended inhabitants, the same courtesy. The two bodies would meet and fight gallantly, and the wounded of both parties would be transferred to the same village, lodged in the same places of accommodation, receive the same attention, and rest peaceably on each other's good faith till again able to take the field." He contrasts this generosity with the miserable oppression of the

civil wars, carried on by murdering, burning, and plundering friend and foe, armed and unarmed; alleging all the while the specious watchwords of God's honor, the King's service, the Catholic religion, the gospel, and our country. In the end, he justly observes, "the soldiers become ravenous beasts, the country is rendered desert, wealth is wasted, the crimes of the great become a curse to themselves, and God is displeased." The civil wars not only operated in debasing the spirit of chivalry, but in exhausting and destroying the particular class of society from which its votaries were drawn. The losses, proscriptions, and forfeitures, chiefly fell on noble families—the source from which chivalry mainly drew recruits, and their crippled condition induced them to make concessions to the crown, which eventually led to the subjugation of that chivalric system which, having softened the ferocity of a barbarous age, was now to fall into disuse, as too extravagant for an enlightened one.

In fact, it was not merely the changes which has taken place in the constitution of armies and fashion of the fight, nor the degraded and weak state of the nobles, but also, and in a great degree, the more enlightened manners of the times, and the different channels into which enthusiasm and energy were directed, which gradually abolished the sentiments of chivalry. Men's minds were now awakened to other and more important and complicated exercises of the understanding, and were no longer responsive to the subjects which so deeply interested their ancestors of the middle ages. ences of various kinds had been rekindled in the course of the sixteenth century, and the arts had been awakened in a style of perfection unknown even to classical excellence. Above all, religion had become the interesting study of thousands; and the innovating doctrines of the Reformers, while hailed with ecstacy by their followers, were rejected as abominations by the Catholics, and debated fiercely by both parties,

involved the nobility of Europe in speculations very different from the arrets of the court of love, and demanded their active service in fields more bloody than those of tilt and tournament.

Bravery, that indispensable requisite of the preux chevalier, continued, indeed, to be held in the same estimation as formerly; and the history of the age gave the most brilliant, as well as the most desperate examples of it, both in public war and private encounter. But courage was no longer tempered with the good faith and courtesy-La bonti dei gli cavalieri antichi—as celebrated by Ariosto. There no longer existed those generous knights, who one day bound the wounds of a vanquished enemy, guided him to a place of refuge, and defended him on the journey, and who on the next, hesitated not to commit himself in turn to the power of a mortal foe, without fear that he would break the faithful word he had pawned for the safety of his enemy. Inequality of arms was not regarded, however, great the superiority on one side :-"Thou hast both a sword and dagger," said Quelus to An-TRAGUES, as they were about to fight, "and I have only a sword." "The more thy folly," was the answer, "to leave thy dagger at home; we came to fight-not to adjust weapons." The duel accordingly proceeded, and Quelus was slain; his left hand (in which he should have had is dagger) being shockingly cut in attempting to parry his antagonist's blow without that weapon. The plighted word of an antagon-'ist was no assurance against treachery to the party to whom it was given:-DE ROSNE, a gentleman well skilled in the use of warlike implements, receiving a challenge from DE FARGY, through the medium of a young man who offered to pledge his word and faith for the fair conduct of his principal, made this prudent answer: "I should be unwilling to trust my life upon a pledge on which I would not lend twenty crowns." But it would be alike tedious to quote further examples of the deterivation of chivalric spirit.

As the cultivation of knowledge extended, men learned to despise many of the fantastic requirements of chivalry: the really enlightened, as belonging to a system inapplicable to the modern state of the world, and the licentious, fierce, and subtle, as throwing the barriers of affected punctilio between them and the safe, ready, and unceremonious gratification of their lust or their vengeance.

The system, as we have seen, had its peculiar advantages during the middle ages. Its duties were not, and indeed could not always be performed in perfection, but they had a strong influence on public opinion; and we cannot doubt that its institutions—virtuous as they were in principle, and honorable and generous in their ends, must have done much good, and prevented much evil. We can now only look back on it as a beautiful and fantastic piece of frostwork, which has dissolved in the beams of the sun. But though we look in vain for the pillars, the vaults, the cornices, and the fretted ornaments of the transitory fabric, we cannot but be sensible that its dissolution has left on the soil valuable tokens of its former existence.

A free press is the parent of much good in a state. But even a licentious press is a far less evil than a press that is enslaved, because both sides may be heard in the former case, but not in the latter. A licentious press may be an evil, an enslaved press must be so; for an enslaved press may cause error to be more current than wisdom, and wrong more powerful than right; a licentious press cannot effect these things, for if it give the poison, it gives also the antidote, which an enslaved press withholds. An enslaved press is doubly fatal, it not only takes away the true light, for in that case we might stand still, but it sets up a false one, that decoys us to our destruction.

ORDERS OF KNIGHTHOOD

THROUGHOUT THE WORLD.

HE following is a complete list of the various Civil, Religious, Beneficent, and Military Orders, which have existed from the earliest ages to the present time, embracing their objects, countries, and date of

institution—the whole arranged in alphabetical order. Of course, many of the organizations are now defunct; but as all here enumerated will be noticed in future analyzations, it is not considered advisable to intersperse any particulars in this list. Ashmole,

FAVIN, CLARK, CARLISLE, DE VERTOT, MACKEY, NICHOLSON, PUTMAN, MILLS, ADDISON, and others, have been carefully consulted in gathering materials for this compilation.

TITLES. AFRICA. INSTITUTED.	TITLES. INSTITUTED.
Palm and Alligator, Honorary	St. Gerion, Rel. and Honorary 1190
St. Anthony the Hermit, Religious	St. Stephen, Civil and Military 1561
	Slaves to Virtue, Order of Ladies 1662
and Warlike, 870	Star of the Cross, Order of Ladies, 1668
AMERICA-UNITED STATES.	Swan, Military, about 500
Society of the Cincinnati, Honorary	Tusin, Military, about 1280
and Military 1783	BADEN-GRAND DUCKY OF
AUSTRIA.	Fidelity, Ecclesiastical and Civil, 1715
Bear, Ecclesiastical and Military, 1218	Military Merit, Military 1807
Dragon Overthrown, in Hungary,	Lion of Zaehringen, Civil 1812
Military 1413	BAVARIA.
Elisabeth Theresa, Military 1750	Bavarian Crown, Civil and Mil 1808
Equestrian Order of the German Em-	Lewis, Honorary 1827
pire, an Order of Nobility	Maximilian Joseph, Military 1806
Equites Tusini, Military	St. Anna, at Munich, for ladies, Eccl. 1784
Golden Fleece, Eccl. and Mil 1429	St. Anna, at Würzburg, for ladies,
Iron Crown, Civil and Military 1816	Ecclesiastical 1714
Leopold, Civil and Military 1806	St. Anthony, in Hainault, Eccl. and
Maria Theresa, Military 1757	Military 1382
Neighborly Love, Secular, for both	St. Elîzabeth, for ladies, Benevolent, 1766
sexe 1708	St. George, Defender of the Immac-
Ordo Disciplinarum, Military	ulate Conception, etc., at Mu-
St. George in Italy, Ecclesiastical	nich, an Order of Nobility 1729
and Military, 1470	St. George, Military 1494
St. George in Carinthia, Military 1279	St. Hubert, Military 1444

St. Michael, Civil and Eccl 1	1693 [Our Lady of the Star, Religious 1022
St. Rupert, Eccl. and Military 1		Passion of Christ, Eccl. and Mil.,
Theresa, for ladies, Beneficial 1		about 1825
BELGIUM.		Porcupine, Civil and Military 1393
Iron Cross, Civil and Military 1	1833	Rose, Knights and Nymphs of the,
Leopold, Civil and Military 1		Secular
BRUNSWICK—Duchy of		Ship, or Double Crescent, Mil 1269
	1000	St. Anthony, Eccl. and Military 1121
Crosses of Distinction, Military 1		St. Denis, Eccl. and Military 1267
Henry the Lion, Civil and Military, 1	1004	St. George in Burgundy, for both
DENMARK.		sexes, Honorary 1400
Dannebrog, Civil and Military 1		St. Lazarus, and Our Lady of Mount
Elephant, Eccl., Civil and Military, 1	1478	Carmel, (United Orders of,) Ec-
Fidelity, Commemorative of Con-		clesiastical and Military 1608
nubial Happiness 1	1732	St. Louis, Military 1693
ENGLAND.		St. Mary Magdalen, Beneficent and
Bannerets, Military 1	1360	Reformatory 1614
Bath, Military 1	1399	St. Michael, Civil and Military 1469
Carpet, Secular 1	1553	Star, Honorary and Military 1022
Garter, Honorary and Military 1		Thistle of Bourbon, Military 1870
Knights Bachelors, Hon. and Mil., -		Virgin of Mount Carmel, Ecclesias-
Round Table, Military and Secular,		tical and Military 1607
St. George, Military 1		Yellow String, Secular 1606
St. Thomas of Acon, Eccl. and Mil., 1	1370	FRANCONIA
FRANCE.		St. Joachim, Sec. and Capitular 1755
Indicat		
Bee, for both sexes, Honorary 1	1703	Teutonic, Eccl. and Military 1192
	1703	
Bee, for both sexes, Honorary 1		Teutonic, Eccl. and Military 1192
Bee, for both sexes, <i>Honorary</i> 1 Bourbon, Thistle, or Our Lady, <i>Civil</i>	1370	Teutonic, Eccl. and Military 1192 GERMANY.
Bee, for both sexes, Honorary 1 Bourbon, Thistle, or Our Lady, Civil and Military 1	1370 1234	Teutonic, Eccl. and Military 1192 GERMANY. Mustard Seed, Rel. and Ben 1739 GREECE.
Bee, for both sexes, Honorary	1370 1234 1580	Teutonic, Eccl. and Military 1192 GERMANY. Mustard Seed, Rel. and Ben 1739 GREECE. Constantinian Angelic Knights of
Bee, for both sexes, Honorary Bourbon, Thistle, or Our Lady, Civil and Military	1370 1234 1580 1498	Teutonic, Eccl. and Military 1192 GERMANY. Mustard Seed, Rel. and Ben 1739 GREECE. Constantinian Angelic Knights of
Bee, for both sexes, Honorary	1370 1234 1580 1498	Teutonic, Eccl. and Military 1192 GERMANY. Mustard Seed, Rel. and Ben 1739 GREECE. Constantinian Angelic Knights of St. George, Military 456 The Redeemer, an Order of Merit, 1833
Bee, for both sexes, Honorary	1870 1234 1580 1498 1448	Teutonic, Eccl. and Military 1192 GERMANY. Mustard Seed, Rel. and Ben 1739 GREECE. Constantinian Angelic Knights of St. George, Military 456 The Redeemer, an Order of Merit, 1833 HANOVER.
Bee, for both sexes, Honorary	1870 1234 1580 1498 1448 802	Teutonic, Eccl. and Military 1192 GERMANY. Mustard Seed, Rel. and Ben 1739 GREECE. Constantinian Angelic Knights of St. George, Military 456 The Redeemer, an Order of Merit, 1833 HANOYER. Royal Hanoverian Guelphic, an Or-
Bee, for both sexes, Honorary	1370 1234 1580 1498 1448 802 500	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1370 1234 1580 1498 1448 802 500	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 1580 1498 1448 802 500 1784	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 1580 1498 1448 802 500 1784	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 1580 1498 1448 802 500 1784 1450 726	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1234 1580 1498 1448 802 500 1784 1450 726 1429	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 1580 1498 1448 802 500 1784 1450 726 1429 1363	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 1580 1498 1448 802 500 1784 1450 726 1429 1363 1579	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 1580 1498 1448 802 500 1784 1450 726 1429 1363 1579	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 11580 1498 1448 802 500 1784 1450 726 1429 1863 1579	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1284 11580 1498 1448 802 500 1784 1450 726 1429 1863 1579	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1234 1580 1498 1448 500 1784 1450 726 1429 1568 1579	Teutonic, Eccl. and Military
Bee, for both sexes, Honorary	1870 1234 1580 1498 1448 802 500 1784 1450 726 1429 1363 1579	Teutonic, Eccl. and Military

Argonauts of St. Nicholas, at Naples,	Martyrs in Palestine, Charitable
Secular 1382	and Religious 1319
Blood of Christ, in Mantua, Eccl. 1608	Mount Joy, Eccl. and Military 1150
Crescent, Military 1464	St. Blaise and the Virgin, Eccl. and
Ermine, in Naples, Civil and Mil., 1463	Military
Knot, the, in Naples, Amicable and	St. Blaise of Acon, Military 1250
Honorary 1351	St. Catharine at Mount Sinai, Hos-
Precious Blood of our Saviour Jesus	pitable and Military 1063
Christ, in Mantua, Honorary 1608	St. John of Acon, Benevolent and
St. George, in Austria, Military 1470	Military 1370
St. George, at Genoa, Honorary 1460	St. John of Acre, Eccl. and Mil 1191
St. George, at Ravenna, Mtlitary 1534	St. John of Jerusalem, or of Malta,
St. Januarius, at Naples, an Order	Eccl. and Mil., insti. 1092, or 1113
of Nobility 1738	St. Lazarus, Eccl. and Mil., about 1120
St. Michael in Germany, at Mantua,	St. Thomas of Acon, Benevolent
Religious 1618	and Military 1370
St. Michael, in Naples, Hon., about 1670	Sword of Cyprus. Civil and Mil 1195
St. Nicholas, at Naples, Commercial	Templars, Eccl. and Mil 1118
and Noble 1382	Teutonic, Benevolent and Mil 1190
Star in Sicily, at Naples, Military 1351	PARMA-GRAND DUCHY OF
Virgin Mary, Religious and Phil-	Constantine,* Eccl. and Mil 1190
anthropic 1233	Constantine, Leco. and Miss 1130
LUCCA-Duchy of	PERSJAN EMPIRE.
	The Lion and the Sun, an Order of
Cross of St. George, Military 1833	The Lion and the Sun, an Order of Merit
Cross of St. George, Military 1833 NASSAUDUCHY OF	· ·
Cross of St. George, Military 1833 NASSAUDUCHY OF Decorations (three), Military	Merit 1808
Cross of St. George, Military 1833 NASSAUDUCHY OF	Merit 1808 POLAND.
Cross of St. George, Military 1833 NASSAU-DUCHY OF Decorations (three), Military Mark of Honor. Military 1834	Merit 1808 POLAND. 1765 St. Stanislaus, Benevolent 1765 Warfare of Christ, Military 1705
Cross of St. George, Military 1933 NASSAU-DUCHY OF Decorations (three), Military Mark of Honor. Military 1934 NETHERLANDS—UNITED.	Merit 1808 POLAND. 1765 St. Stanislaus. Benevolent 1765 Warfare of Christ, Military 1705 White Eagle, Military 1697
Cross of St. George, Military 1833 NASSAUDUCHY OF Decorations (three), Military Mark of Honor. Military 1834 NETHERLANDS—UNITED. Belgic Lion, an Order of Merit 1815	Merit 1808 POLAND. 1765 St. Stanislaus, Benevolent 1765 Warfare of Christ, Military 1705 White Eagle, Military 1697 PORTUGAL AND THE BRAZILS.
Cross of St. George, Military 1833 NASSAUDUCHY OF Decorations (three), Military Mark of Honor. Military 1834 NETHERLANDS—UNITED. Belgic Lion, an Order of Merit 1815 Medal of the Hague, Civil and Mil., 1813	Merit 1808 POLAND. 1765 St. Stanislaus, Benevolent 1765 Warfare of Christ, Military 1705 White Eagle, Military 1697 PORTUGAL AND THE BRAZILS. Ancient and most Noble Order of the
Cross of St. George, Military	## Merit
Cross of St. George, Military	Merit
Cross of St. George, Military 1833 NASSAUDUCHY OF Decorations (three), Military— Mark of Honor. Military 1834 NETHERLANDS—UNITED. Belgic Lion, an Order of Merit 1815 Medal of the Hague, Civil and Mil., 1813 Wilhelm, Military 1815 OLDENBURG—DUCHY OF Family Order of Merit, Honorary	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military 1833 NASSAUDUCHY OF Decorations (three), Military— Mark of Honor. Military 1834 NETHERLANDS—UNITED. Belgic Lion, an Order of Merit 1815 Medal of the Hague, Civil and Mil., 1813 Wilhelm, Military 1815 OLDENBURG—DUCHY OF Family Order of Merit, Honorary	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit
Cross of St. George, Military	Merit

^{*} The origin of this order is extremely remote, and is involved in much obscurity—some historians making Constanting the Great its founder, so far back as the year 313; but the most probable statement is, that it was founded by the eastern emperor, IRAAC ANGELICUS COMNENUS in 1190, for the reward and distinction of those who devoted themselves to the defence of "The Empire."

	St. Elizabeth (Royal Order), for la-	St. Maurice and St Lazarus, Mil 1572
	dies, Benevolent and Social 1801	Savoy, Military 1815
	St. James, Eccl. and Military 1310	Savoy, an Order of Merit 1831
	St. Michael's Wing, Eccl. and Mili-	Sword of Cyprus, an Order of No-
	tary 1165	bility 1195
	PRUSSIA.	SAXE-WEIMER-EISENACH-GRAND DUCHY OF
	African Architects, Secular 1767	Vigilance, or White Falcon, Hon 1732
	Black, or Prussian Eagle, Civil and	SAXONY.
•	Million 9 3101	Civil Merit, Honorary 1815
	Christ in Livonia, Eccl. and Mil 1200	Noble Passion, Military and Phil-
	Concord, Military and Honorary 1660	anthropic 1704
	Favor, Honorary	Rue Crown, Honorary 1807
	Fools, Secular and Noble 1380	St. Henry, Military 1786
	Generosity, Benevolent 1685	Sincerity, Military and Amicable, 1690
	Iron Cross, Military 1813	
	Louisa, for ladies, Honorary 1814	SCOTLAND.
	Military Merit, Military 1740	St. Andrew, or the Thistle, Eccl. and
	Red Eagle, Civil and Military 1712	Military, 809; first renewal,
	St. John, Ecclesiastical 1812	1452; second, by James VI 1605
	ROME.	Thistle, Military, instituted 812;
	Christ, an Order of Merit 1319	revived 1540
	Golden Spur, Rel., Civil, and Mil., 1559	THE TWO SIGILIES.

	Holy Ghost, Philanthropic and	Constantine, Eccl. and Military,
	Religious,	instituted, 1734; abolished, 1806;
	Jesus Christ, Eccl. and Mil 1320	revived 1814
	Jesus and Mary, Eccl. and Mil 1615	Francis the First, Civil and Mil. 1829
	Loretto, Ecclesiastical 1587	St. Ferdinand, an Order of Merit, 1799
	Most Glorious Virgin Mary, Eccl.	St. George of the Reunion, Military 1819
	and Military 1618	St. Januarius, an Order of Nobility, 1738
	Pius, or Pios, Eccl., and Mil 1560	SPAIN.
	St. George, Military 1498	Alcantara, Eccl. and Military 1160
	St. Mary the Glorious, Eccl. and	Band, or Scarf, Secular and Mil 1330
	Military 1233	Burgundian Cross, at Tunis, Hon-
	St. Paul, Military 1540	orary and Military 1535
	St. Peter, Military 1520	Calatrava, Eccl. and Military 1158
	The Reel, or the Lioness, Mil	Calatrava, for ladies, Religious, 1219
	RUSSIA.	Charles the Third, an Order of
	St. Alexander Newski, Eccl. and	Merit for the Nobility 1771
	Military 1722	De la Banda in Castile, Honorary
	St. Andrew,* an Order of Merit, 1698	and Military 1332
	St. Anne, an Order of Merit 1735	De la Scama in Castile, Military 1820
	St. Catherine, for ladies, Benevolent, 1714	Dove, Honorary and Military, 1379
	St. George, Military	Golden Fleece, Eccl. and Military, 1429
	St. Wladimir, an Order of Merit 1782	
	Warfare of Christ, Military 1325	Lady of Mercy, at Aragon, for both
		sexes. Philanthropic 1218
	SARDINIA.	Lily, or Lilies, at Aragon, Military, 1403
	Annunciation, in Savoy, Military 1362	Maria Louisa, for ladies of noble
	Mauritians, in Savoy, Military	birth. Honorary 1792
	St. Maurice, of Savoy, Eccl. and Mil. 1434	Maria Theresa, for ladies, Benevolent, 1793

[•] Tradition ascribes to this saint the introduction of Christianity into Muscovy,

Montesa, Eccl. and Military, about 1330	Polar Star, an Order of Merit, very	
Oak, of Navarre, Eccl. and Mil 722	ancient; revived 1	748
Ordre de la Scama, Military 1420	Saviour of the World, Religious 1	1561
Our Lady and St. George of Mon-	Seraphim, an Order of Nobility 1	280
tésat, Eccl. and Military 1317	Sword, Military 1	1525
Rosary of Toledo, Eccl. and Mil 1212	Vasa, an Order of Merit 1	772
San Fernando, Hon. and Mil 1811	SWITZERLAND.	
St. George D'Alfama, Military 1201	Bear, the, Eccl. and Military 1	212
St. Hermenégilde. Mil. and Naval, 1814	, ,	210
St. Isabella the Catholic, Eccl. and	TUSCANY—GRAND DUCHY OF	1807
Military 1815	,	
St. James of Compostella, Eccl. and		1561
Military, about 837	White Cross, Military	1814
St. James in Galicia, or Santiago,	VENICE.	
Eccl. and Military 1160	De la Calza, Honorary 1	1400
St. James, for ladies, Religious 1312	Golden Stole, Honorary, and an	
St. Julian de Pereyro, Eccl. and	Order of Nobility	
	St. George, Military and Honorary,	1200
Military	St. Mark, Honorary	828
St. Mary of the Lily, of Navarre,	WURTEMBERG.	
Eecl. and Military 1048	Chace, Secular and Honorary	1702
St. Saviour, at Aragon, Military 1118	Crown an Order of Merit and	
Trinitarians, Eccl. and Military 1594	Nobility	1818
Truxillo, Military, about 1220	Death's Head, for both sexes, an	1010
SWEDEN.		1652
Amaranta, Honorary 1645		1830
Brician, Phil. and Hospitable 1366		1799
Charles the Thirteenth, Benevolent, 1811	St. Charles, Military and Honorary,	
Lamb of God, Rel. and Honorary, 1564	Teste Morte, Military	1693

MASONIC HYMN.

BY BRO. GEO. P. MORRIS.

Our Order, like the ark of yore,
Upon the raging sea was tossed;
Secure amid the billow's roar,
It moved, and nothing has been lost.
When elements discordant seek
To wreck what God in mercy saves,
The struggle is as vain and weak
As that of the retiring waves.
The Power who bade the waters cease,
The Pilot of the Pilgrim Band,
He gave the gentle dove of peace
The branch she bore them from the land.
In Him alone we put our trust,
With heart and hand and one accord,
Ascribing, with the true and just,

All "holiness unto the Lord."

AMERICA-UNITED STATES.

SOCIETY OF THE CINCINNATI.

At the close of the revolutionary struggle for American ir dependence, and when the officers of the army were about returning to their homes, it was suggested by General Knox. and commended by Washington, that an expedient be devised to perpetuate their long-cherished friendships and social intercourse, and to secure future annual meetings, wherein a pleasing recollection of their former intimacies, and of the bonds by which they were connected, might be revived and invigorated. In pursuance of this suggestion, a meeting of general officers, and of officers delegated by the respective regiments, was held soon after at Newburgh, when a committee, consisting of Generals Knox, Hand, and Hunting-TON, and Captain SHAW, was appointed to draft a plan for the formation of a society calculated to secure the objects contemplated. At a subsequent meeting, held May 13th, 1783, at the quarters of Baron Steuben, (Verplanck House, Fiskhill,) the committee reported the following plan, drawn up by Captain Shaw,* its Secretary, which being adopted with great unanimity, the society was duly organized:

"It having pleased the Supreme Governor of the Universe, in the disposition of human affairs, to cause the separation of the colonies of North America from the domination of Great Britain, and, after a bloody conflict of eight years, to establish them free, independent, and sovereign states, connected by alliances, founded on reciprocal advantages, with some of the greatest princes and powers of the earth:

"To perpetuate, therefore, as well the remembrance of this vast event, as the mutual friendships which have been formed under the pressure of common danger, and in many instances cemented by the blood of the parties, the officers of the American army do hereby, in the most solemn manner, associate, constitute, and combine themselves into one society of friends, to endure so long as they shall endure, or any of their oldest male posterity, and, in failure thereof, the collateral branches, who may be judged worthy of becoming its supporters and members.

[&]quot;The officers of the American army, having generally been taken

[•] The original draft is claimed by the friends of Gen. Knox as his

from the citizens of America, possess high veneration for the character of that illustrious Roman, Lucius Quintius Cincinnatus; and being resolved to follow his example, by returning to their citizenship, they think they may with propriety denominate themselves

THE SOCIETY OF THE CINCINNATI.

"The following principles shall be immutable, and form the basis of the Society of the Cincinnati:

"An incessant attention to preserve inviolate those exalted rights and liberties of human nature for which they have fought and bled, and without which the high rank of a rational being is a curse instead of a blessing.

"An unalterable determination to promote and cherish, between the respective states, that unison and national honor so essentially necessary to their happiness and the future dignity of the American empire.

"To render permanent the cordial affection subsisting among the officers, this spirit will dictate brotherly kindness in all things, and particularly extend to the most substantial acts of beneficence, according to the ability of the society, towards those officers and their families who unfortunately may be under the necessity of receiving it.

"The general society will, for the sake of frequent communications, be divided into state societies, and these again into such districts as

shall de directed by the state society.

"The societies of the districts to meet as often as shall be agreed on by the state society; those of the state on the 4th day of July, annually, or oftener, if they shall find it expedient; and the general society on the first Monday in May, annually, so long as they shall deem it necessary, and afterwards at least once in every three years.

"At each meeting, the principles of the institution will be fully con-

sidered, and the best measures to promote them adopted.

"The state societies will consist of all the members residing in each state respectively, and any member removing from one state to another is to be considered in all respects as belonging to the society of the state in which he shall actually reside.

"The state societies to have a president, vice-president, secretary, treasurer, and assistant treasurer, to be chosen annually by a majority

of votes at the stated meeting.

"In order to obtain funds which may be respectable, and assist the unfortunate, each officer shall deliver to the treasurer of the state society one month's pay, which shall remain for ever to the use of the state society—the interest only of which, if necessary, to be appropriated to the relief of the unfortunate.

"The society shall have an order, by which its members shall be known and distinguished, which shall be a medal of gold, of a proper size to receive the emblems, and be suspended by a deep-blue ribbon, two inches wide, edged with white, descriptive of the union of America

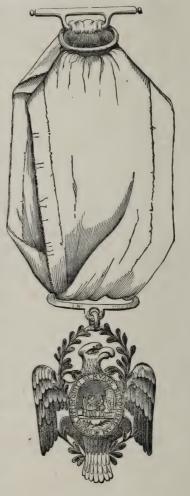
with France."

An elegant and expressive certificate of membership, de-

signed and drawn by Aug. LE Belle, and engraved by J. J. LE VEAU, in France, was printed on fine vellum, filling a space twenty inches in length, and thirteen and a half inches in breadth.*

The insignia adopted by the society is represented full size in the annexed engraving.† The leaves of the olive branches are of gold and green enamel; the head and tail of the eagle, gold and white enamel; and the sky in the center device (which is a fac-simile of the medallion on the right of the certificate of membership) is blue enamel.

The French officers who served in the continental army presented Washington with a superb badge of the order, studded with about two hundred precious stones. The leaves of the olive branches and wreaths are composed of emeralds, the berries of ruby, and the beak of the eagle of ame-



* American liberty is represented as a strong man armed, bearing in

†The device is a bald eagle, of gold, suspended by a deep-blue ribbon, edged with white.

thyst. Above the eagle is a group of military emblems—flags, drums, and cannon—surrounding a ribbon, inscribed with the words "Presented, in the name of the French sol diers, to his Excellency the General Washington." This is also studded with precious stones. Above it is a bow of light-blue moire antique ribbon, with white edges. This jewel is now in the possession of the present president-general.*

Washington was chosen the first president-general, and continued in office until his death, (December, 1799,)—a period of sixteen years—and General Henry Knox was the first secretary. In May, 1800, General Alexander Hamilton was elected president-general, and served until his death, in 1804. He was succeeded by General Charles Cotesworth Pinckney, of South Carolina, who served until August, 1825,

one hand the Union flag, and in the other a naked sword. Beneath his feet are British flags, and a broken spear, shield, and chain. Hovering by his side is the eagle, our national emblem, from whose talons the lightning of destruction is flashing upon the British lion. Britannia, with the crown falling from her head, is hastening towards a boat, in which to escape to her fleet, denoting the departure of British power from our shores. Upon a cloud, on the right, is an angel blowing a trumpet, from which flutters a loose scroll, whereon are these sentences: Palam nuntiata libertas, A. D. 1776—(Independence declared, A. D. 1776.) Fædus sociale cum Gallia, A. D. 1778-(Treaty of alliance with France declared, A. D. 1778.) Pax: libertas parta, A. D. 1783-(Peace! Independence obtained, A. D. 1783.) Upon the medallion on the right is a device representing CINCINNATUS at his plow, a ship on the sea, and a walled town in the distance. Over his head is a flying angel, holding a ribbon inscribed Virtutis Præmium-(Reward of Virtue.) Below is a heart, with the words Esto perpetua—(Be thou perpetual.) Upon the rim is the legend, Societas Cincinnatorum Instituta, A. D. MDCCLXXXIII .- (Society of the Cincinnati, instituted A. D. 1783.) The medallion on the left exhibits CINCINNATUS with his family, near his house, receiving a sword and shield from three senators; an army is depicted in the distance. Upon the rim are the words Omnia relinquit servare rempublicam-(He abandons everything to serve his country,) referring to CINCINNATUS .- [See illustration on opposite page.]

* The jewel presented by the French soldiers to General Washington was, upon his death, presented by Mrs. Washington, and the heirs



KEMBER'S CERTIFICATE

when he died. At a special meeting* of the society, held in Philadelphia, November, 1825, General THOMAS PINCKNEY, of South Carolina, was elected president-general, and at his death was succeeded by Colonel Aaron Ogden, of New Jersev, who held the office until his decease in 1838; General Morgan Lewis of New York, became his successor in 1839. General Lewis, died April 7th, 1844, in his ninetieth year, and the venerable Major POPHAM, also of New York, was elected to fill the vacancy at the general meeting in November. He dying in the autumn of 1847, General Dearborn, of Massachusetts, was elected his successor at the next general meeting. On the death of General Dearborn, in 1851, the Hon. Hamilton Fish, of New York, was elected president-general, in May, 1854, which position he still holds, and has the ardent wishes of many warm personal friends, as well as friends of the society, that he may long continue the incumbent of an office, the duties of which he is so well qualified to discharge.

The ostensible views of the society, however honorable and praiseworthy, could not shield it from popular jealousy. Judge ÆDANUS BURKE, of South Carolina, attacked the clause recognizing the right of primogeniture in membership succession with great vehemence, as an incipient order of nobility, and an attempt to establish the pretensions of the

of the General, to General Hamilton. On the death of the latter, it was presented by Mrs. Hamilton to the president-general of the society, to be "appurtenant to the office of president-general," and has ever since been so held, or transmitted from one president-general to the other in succession.

* "At that meeting," says Colonel Scott, in a letter to me, dated July 9, 1850, "delegates attended from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Maryland, and South Carolina. Colonel Ogden and myself were delegates from New Jersey. At that meeting it was ascertained that all the officers of the society but one had departed this life. The survivor was Major Jackson, of Pennsylvania. These communications were given and received in sadness, and a respectful and affectionate notice was taken of those who had left us forever."—Lossing's Field Book of the Revolution.

military to rank above the mass of citizens; and he contended that such an association was not only repugnant to the genius of the republican government of America, but dangerous to liberty itself.*

Early in 1784, the legislatures of Pennsylvania and Massachusetts declared the institution unjustifiable, and their resolution to discountenance it. Rhode Island proceeded so far as to annul the privileges of all citizens of that state who should be members of this society, and to declare them incapable of holding any office under government. In consequence of this unwarrantable onslaught, the society, at their first general meeting, held in Philadelphia on the 3d of May, 1784, deemed it advisable to slightly modify some of the original articles.† Every pretension to hereditary honor was disclaimed, as also all interference with political subjects. Indeed, they relinquished without hesitation every thing except their personal friendships, of which they could not be divested, and the acts of beneficence which it was their intention should flow from them.‡

Despite the violent opposition the society early encountered, it has successfully accomplished the objects of its formation, and is likely to long perpetuate the noble deeds of its original founders.

- * Judge Burke's attack was directed generally against the organization of the society, (not against any single feature.) as tending to establish an order of nobility, etc. This distinction is, perhaps, of more importance, inasmuch as the society contends, and has always acted upon the theory, that "the right of succession is not absolute even in the eldest son, but is subject to the right of the society to judge whether he be worthy of becoming its supporter and member." In pursuance of this, all the hereditary members from the very beginning have been elected; they do not come in of absolute right by virtue of primogeniture.
- † The statements so frequently made in relation to the action of the legislatures of these states has been too highly colored. These questions need confirmation by the records of those states.
- ‡ The general meeting in 1784 had no power to alter the constitution; it proposed amendments, which were never adopted in consequence of the state societies refusing and neglecting to legalize the act.

THE TWO PILLARS.

BY G. W. STEINBRENNER.

N front of the main entrance of the older German churches, stood two pillars in imitation of the two brazen columns of Solomon's Temple, which edifice was generally considered, in the middle ages, as a master-work

of architecture. Stieglitz, in his work "On Ancient German Architecture," (Leipzig, 1820, pl. 33,) gives an illustration of two pillars which are still standing in the cathedral of Wurzburg, one of the most ancient cities of Germany, and formerly

capital of Franconia. He states that these pillars date from the time of the construction of the old cathedral, in 1042, by the fraternity of Freemasons, the peculiar form and ornamentation of the capitals and bases being characteristic of the style of architecture of that period. They were origin-

ally placed, like the brazen columns of Solomon's Temple, on either side of the porch—Jachin on the right, and Boaz on the left; but at the present time they stand in an inverse position within the body of the cathedral, not far from the main entrance. In the eighteenth century the fine old Gothic architecture of the edifice was disfigured by an attempt at elaborate Italian ornamentation, at which time many changes were made in the building, and the two pillars obtained their present position. shafts of the pillars have not the usual circular form, but consist of



interlaced and clustered pillars. Stieglitz says that their whole structure displays a symbolic representation and reference to the fraternity, the explanation of which is revealed to the initiated by their peculiar proportions, by the ingenious construction and combination of the shafts and capitals, as well as by the words chiseled upon the abacus. The column J. is based upon the octagon, and is composed of eight clustered pillars; while B. is based upon the square, and is composed of four pillars united. J. is divided into two parts, connected together by an interlaced band, while B. is divided into three parts, somewhat similarly united. These peculiarities refer to the different proportions made use of in the architecture of the period.

The Baron Von Bernewitz (Schreiber's Taschenbuch fur Gesch, und Alterthum in Suddentschland. Freiburg, 1841, p. 371) disagreeing with Stieglitz in his explanation of the symbolism of these pillars, says, that "the artist intended by them to represent God and man." B. is tripartite, and yet constitutes but one whole (Trinity), the middle portion of the shaft re-enters within itself (God, without beginning or end). J. consists of only two actual parts, Body and Soul, which are united by a multipartite, entwined and mysterious bond or tie. The interior of these pillars is not visible. The inmost part of man is also unfathomable. The lower portion of the shaft rises from the earth, and again returns thither (so shall the dust return to the earth as it was); while the upper portion returns again within itself, and is bound with an endless band (the spirit being also without beginning and without end, waits hopefully for its union with the everlasting spirits above; it embraces eternity, and is by it embraced.) Fallot (Mysterien der Freimaurer. Leipzig, 1848, p. 226,) gives the following as his explanation: The two pillars admit of a manifold interpretation; Jachin (it is established), and Boaz (in it is strength). These furnish us

with the idea of Plumb and Level, and consequently of the right-angle or Square; while, on the other hand, referring to their peculiar shape, we have the ideas of Strength and Beauty, as the primary condition of every building. regard to the arrangement of the shafts, we have here evidently intended the idea of certain different things united in one whole, and we have only to determine what things are intended to be represented, as bound together by the bands of the shafts or links. If they refer to strength and beauty, then we must understand by the one pillar the union of the physical and moral powers—the harmonious and mutual working of the building craft; and by the other, the combination of their art, skill, and experience, by which alone, any thing great and beautiful can be produced. It follows, therefore, that these pillars were typical of architecture and all that pertains to the art, and in the earlier stone-mason's lodges, were probably symbolical of theoretical and practical architecture. We are inclined to believe that these pillars alluded to the art and the secret union of the monastic building fraternities, rather than to Christian ideas of religion, for the reason that they date from a period when the monastic lodges were still in full vigor. and because at that time the doctrine prevailed, that now only in God, but likewise in man, existed a three-fold nature -"body, soul, and spirit"—which doctrine was in accordance with the philosophy of Aristotle, which was taught in the monasteries; and, finally, because it is scarcely conceivable that the symbolizing of this trinity in God and man, should be represented by a column or pillar. According to Scharold's description of the cathedral of Wurzburg, these pillars date from the time of the Bishop Bruno (1045), but the capitals are cup-shaped, and this form came into vogue only in the twelfth century.

A copy of the pillar J. is to be found in the cathedral of

Bamberg, and one of the pillar B. in the New-market church of Merseburg. We frequently meet, however, with the symbol of the band and links on the capitals of pillars of a still earlier date—for example, in the cathedral of Gernrode, and in the church of Notre Dame at Poictiers. In the thirteenth century, after the retirement of the lay-brethren from the monasteries, and the establishment of independent lodges by the stone-masons, this style of pillars went entirely out of fashion.

HOW SHALL I HONOR MASONRY?

IF Providence your lot hath blest, In peace and affluence to rest, Let not your mind contracted be, Nor scorn the abodes of poverty.

When you behold, in abject state, A brother crush'd by fortune's fate, Lend him your aid, his wants to free, And you shall honor Masonry.

When o'er the list of human woes, You find the tear of grief o'erflows, The widow's moan, the orphan's sigh, Your help shall honor Masonry.

Where discord reigns with direful sway, The balm of reas'ning there display; Show to the world a conscience free, And you shall honor Masonry.

Your time shall pass serenely on— While conscience dictates, right is done: Your hoary locks shall honored be, If you've regarded Masonry.

When life's tempestuous scenes are o'er, And nature's calls require no more, In heaven you'll take your last degree, If you have honor'd Masonry.

THE CONSTITUTIONS OF THE MASONS OF STRASBURG.¹ 1459.

TRANSLATED FROM THE GERMAN, WITH EXPLANATORY NOTES,
BY THE LATOMIA SOCIETY.

N the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her blessed servants, the holy four crowned martyrs² of everlasting memory: considering that true friendship, unanimity, and obedience are the foundation of all good; therefore, and for the general advantage and free will of all princes, nobles, lords, cities, chapters, and convents, who are at this time or in future to build aburehes

may desire at this time or in future to build churches, choirs, or other great works of stone, and edifices; that they may be the better provided and supplied, and also for the benefit and requirements of the masters and fellows of the whole craft of masonry, and masons in Germany, and more especially to avoid in future, between those of the craft, dissensions, differences, costs, and damages, by which irregular acts many masters have suffered grievously, contrary to the good customs and ancient usages maintained and practiced in good faith by the seniors and patrons of the craft in ancient times. But that we may continue to abide therein in a true and peaceful way, have we, masters and fellows all, of the said craft, congregated in chapters at Spires, at Strasburg, and at Regensburg, in the name and on behalf of ourselves and of all other masters and fellows of our whole common craft above-mentioned, renewed and revised these ancient usages, and kindly and affably agreed upon these statutes and fraternity; and having by common consent drawn up the same, have also vowed and promised, for ourselves and all our successors, to keep them faithfully, as hereafter stands writ:

a. Firstly: If any of the articles in these statutes should prove to be too strict and severe, or others too light and mild, then may those who are of the fraternity, by a majority, modify, decrease, or increase such articles, according to the requirements of the time, or country, or circumstance. The resolutions of those who shall meet together in chapters after the manner of this book shall thenceforth be observed, in accordance with the oath taken by every one.

b. Item: Whoever of his own free will desires to enter into this fraternity, according to the regulation as hereafter stands writ in this book, shall promise to keep all the points and articles, for then only can he be of our craft. Those shall be masters, who can design and erect such costly edifices and works, for the execution of which they are authorized and privileged, and shall not work with any other craft, unless they choose so to do. Masters as well as fellows must conduct themselves honorably, and not infringe upon the rights of others, or they may be punished, according to these statutes, on the occasion of every such transgression.

c. Item: Whatever regular works and buildings are now in progress of erection by journey work, namely Strasburg, Cologne, Vienna, and Passau, and other such works, and also in the Lodges which belong to them, and, according to custom, have been hitherto finished by journey work; such buildings and works, as before-mentioned, wall be continued by journey work, and in no wise by bask work; so that nothing be cut short of the work, to the damage of the contract, as far as possible.

d. Item: If any craftsman who has had a regular work?

should die, then any craftsman or master, skilled in masonry, and sufficient and able for the work, may aspire to complete said work, so that the lords owning or superintending such building may again be supplied with the requirements of masonry. So also may any fellow who understands such masonry.

e. Item: Any master may, in addition to his own work, undertake a work abroad, or a master who has no such work may likewise undertake it, in which case he may give such work or building in good faith, in journey work, and continue it as best he can or may, so that the work and progress be not interrupted, according to the regulations and customs of masonry. If a master fails to satisfy those persons who committed the work to him, and reliable information be given thereof, then shall the said master be called to account by the craft, corrected, and punished, after having been sentenced; but if the lords are not willing so to do, then may he do it as they choose, be it by task or journey work.

f. Item: If any master, who has had such a work or building, die, and another master comes and finds such stone-work, be the stone-work set or not, then shall such master not pull down the set stones, nor in any wise cast away the hewn and unset stones, without previous counsel and agreement with other craftsmen, so that the owners and other honorable persons, who caused such edifice to be builded, be not put to unjust expense, and that also the master who left such work be not defamed. But if the owners choose to have such work removed, then he may have it done, provided he seeks no undue advantage thereby.

g. Item: Neither shall the master, or those who have undertaken such work, hire out anything that relates to or concerns hewn stones and what belongs to them, be it

stone, lime, or sand; but to break or hew by contract or by journey work he may be allowed without risk.

h. Item: If masons be required for hewing or setting stone, the master may set such at work, if they are able, so that the lords be not hindered, and those who are thus employed shall not be subject to these regulations unless of their own free will.

i. Item: Two masters shall not share in the same work or building, unless it be a small one, which can be finished in the course of a year. Such a work he may have in common with him that is a brother.

k. Item: If any master accepts a work in contract and makes a design for the same, how it shall be builded, then he shall not cut anything short of the design, but shall execute it according to the plan which he has shown to the lords, cities, or people, so that nothing be altered.

l. Any master or fellow who shall take away from another master of the fraternity of craftsmen a work on which he is engaged, or who shall endeavor to dispossess him of such work, clandestinely or openly, without the knowledge or consent of the master who has such work, be the same small or great, he shall be called to account. No master or fellow shall keep fellowship with him, nor shall any fellow of the fraternity work for him, so long as he is engaged in the work which he has thus dishonestly acquired, nor until he has asked pardon, and given satisfaction to him whom he has driven from his work, and shall also have been punished in the fraternity by the masters, as is ordained by these statutes.

m. Item: If any one accepts in whole or in part any work, which he does not understand how to execute, not having consulted any craftsman thereon, nor having applied to the Lodge, he shall in no wise undertake the

work; but if he attempts to do so, then shall no fellow take work with him, so that the lords be not put to expense by such ignorant master.

- n. No workman, nor master, nor Parlirer, 10 nor fellow-craft, shall instruct any one, whosoever, who is not of our craft, in any part, if he has not in his day practiced masonry.
- o. No craftsman nor master shall take money from a fellow for teaching or instructing him in anything belonging to masonry, nor shall any Parlirer or fellow-craft instruct any one for money's sake; but if one wishes to instruct the other, they may do so mutually or for fraternal affection.
- p. Item: A master who has a work or a building for himself may have three apprentices, and may also set to work fellows of the same Lodge; that is, if his lords so permit; but if he have more buildings than one, then shall he have no more than two apprentices on the aforementioned building, so that he shall not have more than five apprentices on all his buildings.

Item: No craftsman or master shall be received in the fraternity who goes not yearly to the holy communion, or who keeps not Christian discipline, or who squanders his substance at play; but should any one be inadvertently accepted into the fraternity who does these things as aforesaid, then shall no master nor fellow keep fellowship with him until he desists therefrom, and has been punished therefor by those of the fraternity.

No craftsman nor master shall live in adultery while engaged in masonry; but if such a one will not desist therefrom, then shall no traveling fellow nor mason work in company with him, nor keep fellowship with him.

q. Item: If a fellow-craft takes work with a master, who is not accepted into the fraternity of craftsmen, then

shall the said fellow not be punishable therefor. So also, if a fellow take work with a city master, or with another master, and be there set to work, that may he well do, so that every fellow may find work; but nevertheless such fellow shall keep the regulations, as hereinbefore and hereafter written, and shall also contribute his fee to the fraternity, although he be not employed in the Lodges of the fraternity, or with his fellow-brethren.

But if a fellow would take unto himself a lawful wife, and not being employed in a Lodge, would establish himself in a city, and be obliged to serve with a craft, he shall on every ember-week pay four pennies, and shall be exempt from the weekly penny, because he be not employed in the Lodge.

r. If a master have a complaint against another master, for having violated the regulations of the craft, or a master against a fellow, or a fellow against another fellow, any master or fellow who is concerned therein shall give notice thereof to the master who presides over the fraternity, and the master who is thereof informed shall hear both parties, and set a day when he will try the cause; and meanwhile, before the fixed or appointed day, no fellow shall avoid the master, nor master drive away the fellow, but render services mutually until the hour when the matter is to be heard and settled. This shall all be done according to the judgment of the craftsmen, which shall be observed accordingly. Moreover, the case shall be tried on the spot where it arose, before the nearest master who keeps the Book of Statutes, and in whose district it occurred.

s. Item: Every Parlirer shall honor his master, be true and faithful to him, according to the rule of masonry, and obey him with undivided fidelity, as is meet and of ancient usage. So also shall a fellow.

And when a traveling fellow-craft desires to travel farther, he shall part from his master and from the Lodge in such wise as to be indebted to no one, and that no man have any grievance against him, as is meet and proper.

t. A traveling fellow, in whatever Lodge he may be employed, shall be obedient to his master and to the Parlirer, according to the rule and ancient usage of masonry, and shall also keep all the regulations and privileges which are of ancient usage in the said Lodge, and shall not revile his master's work, either secretly or openly, in any wise. But if the master infringe upon these regulations, and act contrary to them, then may any one give notice thereof.

u. Every craftsman employing workmen in the Lodge, to whom is confided these statutes, and who is duly invested with authority, shall have power and authority in the same over all contentions and matters which pertain to masonry, to try and punish in his district. All masters, Parlirers, and apprentices shall obey him.

x. A fellow who has traveled, and is practiced in masonry, and who is of this fraternity, who wishes to serve a craftsman on a portion of the work, shall not be accepted by that craftsman or master, in any wise, for a less term than two years.

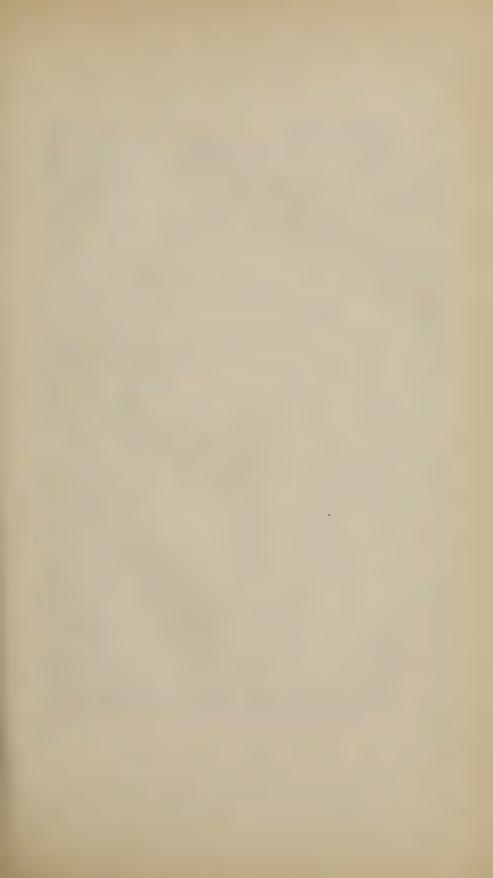
y. Item: All masters and fellows who are of this fraternity shall faithfully keep all the points and articles of these regulations, as hereinbefore and hereafter stands written. But if any one should perchance violate one of the points, and thereby become punishable, if afterward he be obedient to the regulations, by having complied with what has been sentenced upon him, he will have done sufficient, and be released from his vow, in regard to the article wherefor he has been punished.

z. The master who has charge of the Book shall, on the oath of the fraternity, have a care that the same be not copied, either by himself nor by any other person, or given, or lent, so that the Book remain intact, 15 according to the resolution of the craftsmen. But if one of the craftsmen, being of this fraternity, have need or cause to know one or two articles, that may any master give him in writing. Every master shall cause these statutes to be read every year to the fellows in the Lodge.

Item: If a complaint be made involving a greater punishment, as, for instance, expulsion from masonry, the same shall not be tried or judged by one master in his district, but the two nearest masters who are intrusted with the copies of the statutes, and who have authority over the fraternity, shall be summoned by him, so that there may be three. The fellows also who were at work at the place where the grievance arose shall be summoned also, and whatsoever shall be with one accord agreed upon by those three, together with all the fellows, or by a majority thereof, in accordance with their oath and best judgment, shall be observed by the whole fraternity of craftsmen.

Item: If two or more masters who are of the fraternity be at variance or discord about matters which do not concern masonry, they shall not settle these matters anywhere but before masonry, which shall judge and reconcile them as far as possible, but so that the agreement be made without prejudice to the lords or cities who are concerned in the matter.

1. Now, in order that these regulations of the craft may be kept more honestly, with service to God and other necessary and becoming things, every master who has craftsmen at work in his Lodge, and practices ma-





DEDICATION OF THE TEMPLE, BY KING SOLOMON.

sonry, and is of this fraternity, shall first pay one florin on entering this fraternity, and afterward each year four Blapparts; namely, on each ember-week one Blappart or Bohemian, to be paid into the box of the fraternity, and each fellow four Blapparts, and so likewise an apprentice who has served his time.¹⁶

- 2. All masters and craftsmen who are of this fraternity, and who employ workmen in their Lodges, shall each of them have a box, and each fellow shall pay into the box weekly one penny. Every master shall faithfully treasure up such money, and what may be derived from other sources, and shall each year deliver it to the fraternity at the nearest place where a Book is kept, in order to provide for God's worship and to supply the necessaries of the fraternity.
- 3. Every master who has a box, if there be no Book in the same Lodge, shall deliver the money each year to the master who has charge of the Book, and where the Book is there shall also be held divine worship. If a master or fellow dies in a Lodge where no Book is kept, another master or fellow of the said Lodge shall give notice thereof to the master who has a Book, and when he has been informed thereof he shall cause a mass to be said for the repose of the soul of him who has departed, and all the masters and fellows of the Lodge shall assist at the mass and contribute thereto.
- 4. If a master or fellow be put to any expense or disbursement, for account of the fraternity, and notice be given of how the same occurred, to such master or fellow shall be repaid his expenses, be the same small or great, out of the box of the fraternity; if also any one gets into trouble with courts or in other matters, relating to the fraternity, then shall every one, be he master or fellow, afford him aid and relief, as he is bound to do by the oath of the fraternity.

5. If a master or fellow fall sick, or a fellow who is of the fraternity, and has lived uprightly in masonry, be afflicted with protracted illness and want for food and necessary money, then shall the master who has charge of the box lend him relief and assistance from the box, if he otherwise may, until he recover from his sickness; and he shall afterward vow and promise to restitute the same into the box. But if he should die in such sickness, then so much shall be taken from what he leaves at his death, be it clothing or other articles, as to repay that which had been loaned to him, if so much there be.

These are the Statutes of the Parlicers and Fellows.

No craftsman or master shall set at work a fellow who commits adultery, or who openly lives in illicit intercourse with women, or who does not yearly make confession, and goes not to the holy communion, according to Christian discipline, nor one who is so foolish as to lose his clothing at play.

Item: If any fellow should wantonly take leave of a grand lodge or from another lodge, he shall not ask for employment in the said lodge for a year to come.

Item: If a craftsman or master wishes to discharge a traveling fellow whom he had employed, he shall not do so unless on a Saturday or on a pay-evening, so that he may know how to travel on the morrow, unless he be guilty of an offense. The same shall also be done by a fellow-craft.

Item: A traveling fellow shall make application for employment to no one but the master of the work or the Parlirer, neither clandestinely nor openly, without the knowledge and will of the master.

Regulations of the Apprentices.

No craftsman nor master shall knowingly accept as an

apprentice one who is not of lawful birth, and shall earnestly inquire thereof before he accepts him, and shall question such apprentice on his word, whether his father and mother were duly united in lawful wedlock.

Item: No craftsman or master shall promote one of his apprentices as a Parlirer whom he has taken as an apprentice from his rough state, or who is still in his years

of apprenticeship.

Neither shall any craftsman or master promote any of his apprentices as a Parlirer whom he has taken from his rough state, notwithstanding he may have served his years of apprenticeship, if he has not traveled for the space of one year.

If any one who has served with a mason (Murer)¹⁷ comes to a craftsman and wishes to learn of him, the said craftsman shall not accept him as an apprentice unless he

serve as such for three years.

No craftsman or master shall take an apprentice from his rough state for a less term than five years.

If, however, it happen that an apprentice should leave his master during the years of his apprenticeship, without sufficient reasons, and does not serve out his time, then no master shall employ such apprentice. No fellow shall work with him, nor in any wise keep fellowship with him, until he has served his lawful time with the master whom he left, and has given him entire satisfaction, and brings a certificate from his master aforesaid.

No apprentice shall ransom himself from his master unless he intends to marry, with his master's consent, or there be other sufficient reasons which urge him or his master to this measure.

If an apprentice deems that he has not been justly dealt with by his master, in any way they may have agreed upon, then may the apprentice bring him before

the craftsmen and masters, who are in that district, so that an explanation and redress may take place as the case may be.

Item: Every master who has a Book in the district of Strasburg, shall pay every year at Christmas, a half florin into the box of Strasburg, until the debt is paid, which is due to that box.

And every master who has a Book, and whose building is finished, and who has no more work, whereon he can employ the fellows, shall send his Book, and the money in his possession, which belongs to the fraternity, to the workmaster at Strasburg.

It was resolved on the day at Regensburg, four weeks after Easter, in the year, counting from God's birth, one thousand four hundred and fifty-nine, on St. Mark's day, that the workmaster, Jost Dotzinger, of Worms, of the building of our dear lady's minster, the high chapter of Strasburg, and all his successors on the same work, should be the supreme judge of our fraternity of masonry, and the same was also afterward determined on at Spires, at Strasburg, and again at Spires in the year MCCCCLXIV. on the ninth day of April.

Item: Master Lorenz Spenning, of Vienna, shall also be chief judge at Vienna.

And thus a workmaster or his successors at Strasburg, Vienna, and Cologne, these three are the chief judges and leaders of the fraternity; they shall not be removed without just cause, as was determined on, the day at Regensburg, 1459, and at Spires in 1464.

This is the district that belongs to Strasburg: all the country below the Moselle, and Franconia as far as the Thuringian forest, and Babenberg as far as the episcopate at Eichstatten, from Eichstatten to Ulm, from Ulm to Augsburg, to the Adelberg and as far as Italy; the

countries of Misnia, Thuringia, Saxony, Frankfort, Hesse, and Suabia, these shall be obedient.

Item: To Master LORENZ SPENNING, workmaster of the building of St. Stephen, at Vienna, appertains Lampach, Steiermarck, Hungary, and the Danube downward.

Item: Master Steffan Hurder, architect of St. Vincent's at Berne, shall have the district of the Swiss confederacy.

Item: To Master Conrad, of Cologne, master of the chapter there, and to all his successors likewise, shall appertain the other districts downward, whatever there be of buildings and lodges which belong to the fraternity, or may hereafter belong to it.

If any master, Parlirer, fellow-craft, or apprentice acts contrary to any of the hereinbefore or hereinafter written points or articles, and does not keep them collectively or individually, and reliable information be obtained thereof, then he or they shall be summoned before the fraternity, by reason of such violation, and shall be called to account therefor, and shall be obedient to the correction or penalty which is sentenced upon him, for the sake of the oath and vow which he has pledged unto the fra-And if he slights the summons without honest reason, and does not come, he shall yet give what has been sentenced upon him as a penalty for his disobedience, although he be not present. But if he will not do so, he may be brought before ecclesiastical or civil courts at the place where they be held, and may be judged according to what may be right in the matter.

Item: Whoever desires to enter this fraternity, shall promise ever to keep steadfastly all these articles hereinbefore and hereafter written in this Book; except our gracious lord the Emperor, or the king, princes, lords, or any other nobles, by force or right, should be opposed

to his belonging to the fraternity; that shall be a sufficient excuse, so that there be no harm therein. But for what he is indebted for to the fraternity, he shall come to an agreement thereon with the craftsmen who are in the fraternity.

Although by Christian discipline every Christian is bound to provide for his own salvation, yet it must be duly remembered by the masters and craftsmen whom the Almighty God has graciously endowed with their art and workmanship, to build houses of God and other costly edifices, and honestly to gain their living thereby, that by gratitude their hearts be justly moved unto true Christian feelings, to promote divine worship, and to merit the salvation of their souls thereby. Therefore to the praise and honor of Almighty God, his worthy mother Mary, of all her blessed saints, and particularly of the holy four crowned martyrs, and especially for the salvation of the souls of all persons who are of this fraternity, or who may hereafter belong to it, have we the craftsmen of masonry stipulated and ordained for us and all our successors, to have a divine service yearly at the four holy festivals and on the day of the holy four crowned martyrs,18 at Strasburg, in the minster of the high chapter, in our dear lady's chapel, with vigils and soul masses, after the manner to be instituted.

It was determined upon the day at Spires, on the ninth day of April, in the year, counting from God's birth, 1464, that the workmaster, Jost Dotzinger, of Worms, workmaster of the high chapter at Strasburg, shall have an assembly of craftsmen in his district, when three or four masters shall be taken and chosen, to come together on a certain day, as they may agree, and what is there determined on by a majority of those who are so congregated in chapters, and who are then present, and how

they may decrease or increase some articles, that shall be kept throughout the whole fraternity.

That day shall be on St. George's day in the sixty-ninth year.

These are the masters who were present on the day at Spires, on the ninth day of April in the year 1464.

Item: Jost Dotzinger, of Worms, workmaster of our dear lady's minster of the high chapter at Strasburg; Item: Master Hans von Esselingen; Item: Master Vincencie von Constantz; Item: Master Hans von Heyltburn; Item: Master Peter von Algesheim, master at Nuhausen; Item: Werner Meylon, of Basle, on behalf of Master Peter Knobel, of Basle, etc. etc. 19

NOTES.

In the year 1459, the masters of nineteen lodges of southern and middle Germany assembled on the 25th day of April, at Regensburg, in the manner of a chapter, and drew up these revised Statutes or Constitutions. All those who desired to become members of the fraternity were required to subscribe their names to the Constitutions in token of obedience. These Statutes were, on several subsequent occasions, renewed and revised; and were first confirmed by the Emperor Maximilian I., and afterward by his successors. The masons recognized, as chief judges, the masters of the works of Strasburg, Vienna, and Cologne; and for Switzerland, of Berne (afterward of Zurich). The workmaster of the Haupt-Hutte, or grand lodge of the Strasburg Cathedral, was the highest court of appeal, all matters of dispute among the members of the fraternity being there finally adjusted. It was only the "Steinmetzen" who belonged to this association, and they claimed the exclusive right of building ecclesiastical edifices.

The lodges of Madgeburg, Halberstadt, Brunswick, Hildesheim, and of several other cities of Lower Saxony, formed a similar and independent union on the 24th of August and 29th of September, 1462. The German stonemasons originally attached to the monasteries and convents, after their separation from the latter, naturally retained the ceremonial of the monastic lodges, and thus we find in their rituals of reception, etc., an imitation of the forms and ceremonies

of the Benedictine monks, their former leaders. Their ceremonies of initiation were a perfect counterpart of those in use in the modern lodges of Freemasons. The brethren held their meetings at stated periods, generally concluding with a feast; contributed their weekly fee to the "box" of the lodge, and opening and closing their lodges with a lecture or catechism between the presiding master and his assistant. After having been duly initiated, the new brother was then only instructed in the secrets of the fraternity, the allegories and symbolism of architecture, and received an explanation of the import of architectural embellishments, which enabled him to learn how to construct his own plans according to the rules of their art, and prepare himself to become in his turn a master. The German style of architecture (misnamed the Gothic) and its lofty symbolism were preserved in the German lodges until the time of the Reformation, when the building of churches was almost entirely suspended, and with it the true meaning of its symbolism was lost. The lodges, for a brief period, retained their ceremonies, but these in time were discontinued, and the bond of the Steinmetzen finally degenerated into an ordinary craft or guild. In England, however, it was different. There, although on the rise of "the Augustan style," the lodges also sank to the level of a craft or company of ordinary masons, yet the peculiar forms, usages, and ceremonies were retained. so that, at the period of the founding of the present system of Freemasonry in 1717, these were still in usage, and needed only a different interpretation to render them acceptable to the newly organized society, whose sole future aim was to be the erection of a temple based on the broad and universal foundation of brotherly love, relief, and truth.

The oldest known constitutions of the German masons are those adopted at Strasburg in 1459; first published from a certified manuscript copy of the "Haupt-hütte" or grand lodge of Strasburg, in Heldmann's "Drei ältesten geschichtlichen Denkmalen der deutschen Freimanrerbruderschaft, Aarau, 1819." They were again published by Krause in his "Drei ältesten Kunsturkunden der Freimaurerbruderschaft, Leipzig, 1821," and again by Heideloff in his "Bauhutten des Mittelalters in Deutschland, Nurnberg, 1844." These Constitutions were framed but a few years later than the ancient poem discovered by Halliwell in the British Museum, and to which he ascribes a date "not later than the latter half of the fourteenth century." A critical examination of this latter document, however, will demonstrate the fact that it could not have been com-

posed prior to 1427 or subsequent to 1445. The Constitutions of the Strasburg masons have been carefully translated from the original German by the joint labors of several of the members of the Latomia Society, attached to Atlantic Lodge, No. 178, New York city; and it has been their endeavor, in this translation, faithfully to render the meaning, and at the same time to preserve, as far as possible, the quaint phraseology of the original.

² The "quatuor coronati" of Halliwell's ancient poem—the patron saints of the German Steinmetzen and of the English masons,

"As dede these holy martyres fowre,
That yn thys craft were of gret honoure,
They were as gode masonns as on erthe schul go,
Gravers and ymage makers they were also."

The legend of the "holy martyres fowre" will be found in the Breviarum Romanum, 1474; the Breviarum Spirense, 1478; the Breviar. Ord. Hierosol., 1495; and the Breviarum Ultrajectense, Venet., 1497.

³ The apprentices (Diener) were not then considered as members of the craft or fraternity, which was composed solely of masters and fellows.

⁴ (In Kappitelsweise; after the manner of a chapter.) This expression is derived from the convent meetings of the Benedictine monks, which were termed "capitula." The ancient builders met under the presidency of the master or patron, either in the Lodge or in some other chamber, and this was frequently the convent parlor. Thus, we also find in the old English Masonic Constitutions, and in the Act of Parliament of Henry VI., directed against the masons, their meetings termed chapters, congregations, assemblies, and chambers.

⁶ This was the universal custom of the masons; that all resolutions should be adopted by a majority.

⁶ At this time there were already in the cities and towns incorporated masons, ordinary craftsmen who formed no part of the fraternity, properly so called.

⁷ That is to say, a work undertaken in accordance with the laws and usages of the craft.

• Some of these plans are still preserved in Germany, as for example the original plan of the Cathedral of Strasburg, designed by the architect himself, Erwin von Steinbach.

• All the old English constitutions contain a similar clause.

The Parlirer (orator, speaker) appears to have held an intermediate position between the fellow and the master. He was so called,

because in the absence of the master it was his duty to interrogate or parley with the traveling craftsman, who might apply to the Lodge for work or aid. The Parlirer of the German fraternity answered to the Warden of the English. These wardens were also termed in England "setters," because they "set the men to work," as can be seen by a reference to the contract for the building of the Collegiate Church of Fodringhey, in the county of Northampton (1434), as quoted in the "Monasticon Anglicanum," Vol. iii., P. 2, p. 158-164.

¹¹ The apprentices were obliged to serve as such for seven years, and were then only accepted as brethren and members of the fraternity. They must not be confounded with day-laborers or hod-carriers.

¹² Thus, in the Fodringhey contract, already quoted, the architect is expressly forbidden to take any or more workmen without the consent of his "Lorde of Yorke."

¹⁸ This was necessary, partly for the purpose of preventing the too great increase of workmen, partly to keep the knowledge of their art from being communicated to too many, and partly in order that the apprentices might be properly and thoroughly instructed.

¹⁴ A competition had already at this date arisen between the incorporated and the Freemasons. In England the operative masons had been incorporated in 1310. The *Steinmetzen* of Germany, and likewise the Freemasons of England, found themselves subsequently obliged partially to unite with the municipal incorporated masons, without however submitting to the jurisdiction of the guild, because "they esteemed their art as far more excellent than that of the masons' company." (Schoepflin's Alsatia Illustrata.)

¹⁶ That the Book might not suffer by interpolations, additions, or accidental omissions, thereby giving cause for disputes or misunderstanding.

¹⁶ That is, an apprentice who has served his full time, but has not yet been received by the fraternity, as a fellow and brother.

¹⁷ Murer—a mason as distinguished from "Steinmetz" or Freemason.

¹⁸ "The holy martyrs suffered for the name of God, in the year 287, on the 8th of November (sexto ydus Novembris)," Modus orandi secundum ecclesiam Herbipolensem, 1450.

¹⁰ The document concludes with a long list of names of masters and fellows, the dates of their reception, etc., which it is unnecessary to reproduce here.

AARON'S ROD.

BY ALBERT G. MACKEY, M.D.

E are informed in Scripture, that to prove AARON'S call from God, and to prevent any contention in future about the priesthood, the following miracle was performed: The twelve chiefs of

the tribes of Israel were commanded to write the name of each tribe upon the rod or staff that belonged to its representative, while the name of Aaron was to be inscribed upon that which belonged to the tribe of Levi. These rods were

to be laid up for a night in the tabernacle, and the Lord promised that the rod of the man whom he should select for the priesthood would blossom, while the other rods should remain dry and withered. The rods were accordingly produced, and the names being written on them, they were laid up in the tabernacle. On being examined the next day, the rod of Aaron alone fulfilled the conditions of the promise, for it is said that it "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." (Numb. xvii. 8.) The people were consequently satisfied with this, as the visible declaration of the will of God that the priesthood should be fixed in the family of Aaron and the tribe, and that they and their descendants alone should thereafter exercise the sacerdotal functions among the Israelites.

The Hebrew word used in this place is non, match, and literally signifies a branch, bough, or shoot; and, secondarily, the staff or scepter which was borne by the prince or chief of each tribe, and which was used as a symbol of official dignity. It is supposed by commentators that the rod of Aaron, as well as the other rods, was made out of the amygdalus communis, or common

almond—a plant which puts forth its buds and flowers sooner than most other trees, and hence its Hebrew name of sheked, which is derived from shakad—watchfulness—because it seems to watch diligently for the spring, and to take advantage of the first appearance of that season. The use of a rod or staff by chiefs and kings was therefore, says Clarke, symbolical of "that watchfulness and assiduous care which the chiefs should take of the persons committed, in the course of Divine Providence, to their care." It is in this symbolic sense of watchful assiduity in the discharge of duty, that rods are made the insignia of the Deacons in Ancient Craft Lodges, and are borne by the Masters of the Veil in Chapters of Royal Arch Masons.

AARON's rod was one of the implements placed in the Ark of the Covenant, where it was laid up by Moses as a testimony of the priestly commission which it had indicated to Aaron. A copy of it has, therefore, been preserved in the imitative ark, whose history forms so important a part of Capitular Masonry, and hence it constitutes one of the symbols of the Royal Arch degree. Now, as everything in that august degree is symbolic of ETERNAL LIFE, and of the DIVINE TRUTH which is to be found only in that life, AARON's rod may well be interpreted as a symbol of the resurrection from lifeless and withered error to vital and evergreen truth. And so the Book of the Law, within whose pages truth alone is to be found, and then the manna, which is emblematic of truth, as the eternal food of life, and lastly, Aaron's rod, symbolizing the transformation from the error of death to the truth of life, are successively presented, that the aspirant may be thus gradually prepared for the reception of the Tetragrammaton, that sublime symbol of Divine Truth.

We may notice, in conclusion, that a similar interpretation has been given to this symbol of Aaron's rod in the Hutchinsonian school of theology. Thus Holloway, a learned writer of that school, in his "Originals" (Vol. II., p. 47), says: "Aaron's rod that budded was a type of Christ's dead body that was to rise again, and to be the resurrection and the life to his church."

But Christ, in the Christian system, is Truth, as he himself declares: "I am the way, the truth, and the life;" and hence the rod of Aaron is here, as in Masonry, the symbol of Truth.

It is stated in the tenth volume of Alison's History of Europe, that a detachment of the French army was surprised by Platoff, who passed the Elbe at the head of the Cossacks, and took five hundred prisoners. In a foot-note he mentions, on the authority of Sir Robert Wilson, that the French officer in command owed his life to the fortunate incident of his giving the Freemasons' sign to an officer, who seized his hand just as a lance was about to pierce his breast.

The same fortunate presence of mind, in making use of the Freemasons' sign, saved the life of a gallant officer, Lieutenant-Colonel Tytler, during the American war; who, by giving one of the enemy's officers the Freemasons' grip when he lay on the ground with a bayonet at his breast, succeeded in interesting the generous American in his behalf, and saving his life.

Should even our friends deceive us, though we have a right to be indifferent to their professions of friendship, we ought ever to retain a sensibility for them in misfortune.

BEAUSÉANT.

BY THE LATOMIA SOCIETY.

HE seal of the Templars represented two armed knights, mounted one behind the other, on the same horse ("in sigillo eorum inscripti sunt duo unum equum equitantes"), as a symbol of that union

and brotherly love which should ever exist between these fellow-soldiers of the Temple, and not, as has been pretended by most of the historians of the Order, in token of their primitive poverty, according to which two knights could

have but one horse between them. The Trecensian Statutes, or rule of the Order, sanctioned by the Council of Troyes, and confirmed by Pope Honorius II., totally ignore this poverty, for canon 30 allows each knight to

have three horses (Uniquique vestrorum Militum tres equos licet habere, quia domus Dei, Templique Salomonis, eximia paupertas amplius non permittit, in præsentiarum augere, nisi cum Magistri licentia). For it may readily be imagined that two mailed knights, astride' of one horse, would have been but a sorry protection to the pilgrims on their way through the mountain



passes, to and from the Holy City, and anything but a terror to their Saracen foes. It is a fact beyond dispute that Baldwin, king of Jerusalem, was ever a warm friend of the new Order, and therefore must certainly have supplied the Templars with sufficient horses for their purpose, the more readily as there were plenty to be had in Palestine, and the knights being but very few at that time, required but a small number. According to the later statutes, it was expressly prohibited that two brethren should ride upon one horse (Münter, Statutenbuch, p. 184), probably for the reason that the seal had been in derision, erroneously interpreted. The banner of the Order was of white and black cloth, the white to signify that the knights walked in the innocence and purity of Christ; the black, that they were the terror of their enemies (Jac. Vitri., 118). The name of this banner, and at the same time the battle-cry, and most sacred oath of the Templars, was "Beauséant," in allusion to the seal, whereon two brethren were represented as riding on one horse, which was considered by the Order as a "fair seat"—"beau séant," that is, as a seal of true fraternal alliance. (Magn. Chron. Belgic., p. 154.) Vexillum bipartitum ex albo et nigro, quod nominant Banter. According to Dufresne Glossarium, "id vocabulum significat equum, cujus pellis nigro et albo est interstincta;" and Adelung Glossar, "Beauséant or Baucens signifies black-and-white-spotted, especially as applied to a horse." The Epp. Innocent III., ed. Brequigny et du Theil, lib. VIII., 119, p. 753, calls this banner "vexillum Balzanum," and thence, the standard-bearer "balzanifer." But it would seem very inapposite that the Templars should swear by the color of a horse, should choose this for their war-cry, and so style their banner. The seal of the Order was always accompanied with the word Beauséant.

(Wilken, Gesch. der Kreuzzüge, Vol. II., p. 553.) Both, therefore, stood in close relationship. It would seem natural, therefore, to refer this word Beauséant to this token of brotherly love, where two Templars were represented as united in close friendship, and seated on one horse. This device, then, "the fair seat," "beau séant," served as a symbol of intimate union, the word was adopted as their battle-cry and the name of their banner, and finally it formed an appropriate formula of oath, signifying "By the fraternal bond of the Temple Order—Beauséant."

QUEEN ELIZABETH, hearing that the Masons had certain secrets that could not be revealed to her (for that she could not be Grand Master), jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's day, 1561. Sir Thomas Sackville, then G.M., instead of being dismayed at such an unexpected visit, gallantly told the officers that nothing could give him greater pleasure than seeing them in the Grand Lodge, as it would give him an opportunity of convincing them that Freemasonry was a system founded on divine and moral laws. The consequence of his arguments was, that he made the chief men Freemasons, who, on their return, made an honorable report to the Queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of Church and State.

NARROWNESS of mind is often the cause of obstinacy: we believe no farther than we can see.

THE SYMBOLISM OF COLORS.

N very early art we find colors used in a symbolical or mystic sense; and until the ancient principles and traditions were wholly worn out of memory, or set aside by the later painters, certain colors were appropriate to certain subjects and personages, and could not arbitrarily be applied or misapplied. In the old specimens of stained glass we find these significations scrupulously attended to. Thus:

White, represented by the diamond or silver, was the emblem of light, religious purity, innocence, virginity, faith, joy, and life. Our Saviour wears white after his resurrection. In the judge, it indicates integrity; in the sick man, humility; in the woman, chastity. It was the color consecrated to the Virgin, who, however, never wears white, except in pictures of the Assumption.

Red, the ruby, signified fire, divine love, the Holy Spirit, heat, or the creative power, and royalty. White and red roses express love and innocence, or love and wisdom, as in the garland with which the ancients crowned St. Cechia. In a bad sense, red signified blood, war, hatred, and punishment. Red and black combined were the colors of purgatory.

Blue, or the sapphire, expressed heaven, the firmament, truth, constancy, fidelity. Christ and the Virgin wear the red tunic and the blue mantle, as signifying heavenly love and heavenly truth. The same colors were given to St. John the Evangelist, with this difference, that he wore the blue tunic and the red mantle. In later pictures, the colors are sometimes red and green.

· Yellow, or gold, was the symbol of the sun, of the goodness of God, of initiation or marriage, faith or

fruitfulness. In pictures of the Apostles, St. Peter wears a yellow mantle over a blue tunic. In a bad sense, yellow signifies inconstancy, jealousy, deceit; in this sense it is given to the traitor Judas, who is generally habited in dirty yellow.

Green, the emerald, is the color of spring, of hope, particularly hope of immortality and of victory, as the

color of the palm and laurel.

Violet, the amethyst, signified love and truth, or passion and suffering. Hence it is the color often worn by the martyrs. In some instances our Saviour, after his resurrection, is habited in a violet, instead of a blue mantle. The Virgin Magdalene, who, as a patron saint, wears the red robe, as a penitent wears violet and blue, the colors of sorrow and constancy. In the devotional representation of her by Timoteo della Vita, she wears red and green, the colors of love and hope.

Black expressed the earth, darkness, mourning, wick-edness, negation, death, and was appropriate to the Prince of Darkness. In some old illuminated manuscripts, Jesus, in the temptation, wears a black robe. White and black together signify purity of life, and mourning or humiliation; hence it was adopted by the Dominicans and the Carmelites.

On the 8th of April, 1814, six boats, with about 200 men from a British frigate and a brig, laying off Saybrook, Connecticut, entered the port of Pettipague, and burnt and destroyed twenty valuable vessels. One man, who had a vessel on the stocks, saved her by making it known to the commander of the British force that he was a Freemason.

TRIBUTE TO MASONRY.

O THE EDITOR OF THE MASONIC ECLECTIC— Dear Sir and Brother: In the course of my Masonic reading, I came across the following interesting tribute which was paid to our institution by one who was not a Freemason. Mr. ESTEP was a member of the Pennsylva-

nia Legislature in 1820 while the bill was under debate, and which afterward passed that body, exempting the Masonic Hall in Philadelphia from taxation for twenty years. Deeming it worthy a place in your journal, I send it for publication. Fraternally yours,

J. F. ADAMS, M.D.

MR. ESTEP then rose and said, that the Society claiming the passage of the bill was the wonder of the world, whether its antiquity, constitution, or secrets kept by it are considered. As to its antiquity, there certainly is no conclusive information that can be given; its origin at the present day can not be determined. This he conceived to be convincing testimony of its just claim to antiquity. But as an institution, we are not led to inquire into its origin or the place that first gave it birth. Masons, he believed, claimed for it a high antiquity, and traced it farther back than he was disposed to do. best view he could give was taken from ancient history; he believed its origin to have commenced in Egypt, among the priesthood of that kingdom; then it was erected a standard against idolatry, and all the hieroglyphics of the Society were intended to illustrate the attributes of the Supreme Power. This Society having so originated in making a formal stand against idolatry, it then traveled into Persia, and was there instituted for more important purposes; it became the sanctuary of

theological science. It was not confined to Masonry alone, but extended its views to other subjects; and it was to this institution in Persia that the world were indebted for the greatest discoveries in chemistry, mathematics, etc. Masonry then flourished in the city of Tyre, from which Solomon obtained his principal workmen in the building of the Temple, and continued to flourish there until its invasion and conquest by Nebuchadnezzar, when that city was broken up and the inhabitants dispersed. They carried their Masonic arts with them to the islands and shores of the Mediterranean. When it was introduced into Egypt he could not determine—whether by the Roman arms or during the Crusades, but its introduction to this country from thence was well authenticated. It was equally well known that many documents were lost by the destruction of the Alexandrian Library, which would have thrown light on the subject; that library was destroyed in the year 640, during the progress of the Mohammedan arms. It was done in pursuance of the remarkable saying of Caliph OMAR, who, when he was asked whether the library should be destroyed, answered: "If anything contained in it is contrary to the Alcoran, it ought to be destroyed, and if nothing is there but what is in the Alcoran, there is no necessity for preserving it, and therefore it may be destroyed." If the institution is examined on the ground of merit, it would be found not unworthy of notice; it was the most useful and worthy, except Christianity, and its ramifications extended throughout every part of the world; its united energies were powerful, and when united, Masons could accomplish wonders. This institution is the grand asylum where distress always find a fostering hand. Mr. Estep said he was not a Mason; he did not know their secrets, but

it was said that they knew each other by signs wherever scattered, and that they recognized each other in the most remote regions, where every other bond to unite men was wanting. It has been of immense advantage to individuals in the hour of distress. He knew a widow who went to the shores of the Mississippi, to a spot with her husband. Like Naomi of old, they went out full, but in a short time her husband died, and on the discovery of a Masonic paper belonging to him, the Society fostered her, and she was handed from one Society to the other without expense, until she was restored to the home she had left, and to her children.

Another instance of their benevolence he would also relate. A person went from Morgantown to New Orleans with a large quantity of flour; not being able to sell it there, he took it to the West Indies; he was recognized as a Mason. He died, the brethren interposed, took charge of his cargo, sold it, and remitted the proceeds to the Grand Lodge of New York; this body remitted it to the family of the deceased at Morgantown, and received their acknowledgment.

He would remark, that instances like these, which were numerous, had a powerful effect. The Society from its constitution, which he had seen, claims the doctrine of the Christian religion; it debars every person from entering its sanctuary who does not recognize the authority of Divine revelation. The peculiar doctrines of our holy religion are incorporated into that Society.

WE judge so superficially of things, that common words and actions, spoken and done in an agreeable manner, with some knowledge of what passes in the world, often succeed beyond the greatest ability.

THE TERNARY CHARACTER OF FREEMASONRY.

THE SUPPORT OF THE LODGE.

BY REV. GEO. OLIVER, D. D.

"A Mason's Lodge is supported by three Grand pillars. They are realled Wisdom, Strength, and Beauty—Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man."—Hemming.

"The number three is frequently mentioned in the lectures of Masonry; and I find that the ancients, both Greek and Latins, professed a great veneration for that number. Whether this fancy owes its origin to the esteem the Pythagoreans and other philosophers had for the number three, on account of their Triad or Trinity, or to its aptness to signify the power of all the gods, who were divided into three classes—celestial, terrestrial, and infernal—I shall leave to be determined by others."—Anderson.

HE science of Freemasonry embraces every branch of moral duty, whether it be applied to God, our neighbor, or ourselves. "A Mason is obliged by his tenure to obey the moral law; and if he rightly understand

the art, he will never be a stupid Atheist, nor an irreligious libertine." This peculiarity in the system is expressly inculcated on every member of the order at his first admission into a lodge; so anxiously has Freemasonry provided against any mistake as to its pecu-

liar tenets. No brother can be ignorant of the great points of masonic duty, although he may be unacquainted with the minuter details. The traditions and peculiar doctrines which are included in the more abstruse portions of the Lectures, may have remained unexplored; but of its moral and religious tendency, he cannot be uninformed.* The details of

[•] And, therefore, those brethren who have found a pleasure in decrying the institution, have rested their hopes in invidious abuse. Thus

wisdom are inscribed on his Tracing-board, in broad and indelible characters, and its general principles are so plain, that he who runs may read.

The motto which I have placed at the head of this lecture calls our attention to an uniformity of arrangement in the details of King Solomon's temple and a lodge of Masons.* As the work of building the temple was conducted by the wisdom of Solomon, the strength of Hiram, King of Tyre, and the beauty or cunning workmanship of Hiram Abif, the

Southwick, an American seceding brother, asserts, in a note to his oration delivered before the convention of seceding and expelled Masons, assembled to keep up the excitement about Morgan, that his speech will inflict a death-blow on Masonry. "In Masonry," says he, "there are three distinct knocks given on certain occasions. In this oration, I shall have given the order three distinct knocks, which will knock them down, [beautiful phraseology!] to rise no more forever." gentle reader, dost thou think this giant proposed to demolish the mighty fabric? Why, by the simple process of "calling hard names!" Surely such epithets as the following, which are liberally dispersed throughout an oration of eighty-one closely-printed pages, (to say nothing of thirty pages, which he says were delivered, but not printed,) like the ancient catapulta, must have leveled her bulwarks to their foundation! Masonic lodges are called "dark dens of idolatry and superstition-temples of mummery and quackery," in which are found "blasphemous rites, wily and treacherous machinations, foul and deadly plots, and dark, bloody, and abominable ceremonies." He terms the order "black bannered—destitute of charity, benevolence, morality, and religion—the abomination of the earth—the mother of harlots—venomous and wily serpent-monstrous offspring of earth and hell," etc.; while the brethren are termed lawless and blood-thirsty villains-thieves and moneychangers—swindlers," etc., etc. Poor, vain-glorious boaster!—The sun shines more brightly when it has been obscured by clouds, and Masonry became more brilliant after having silenced the slanders of its foes.

* There are many peculiarities which identify a Freemason's lodge with the city and temple of Jerusalem. The city was built on the high hills of Sion and Moriah, and near the deep valley of Jehoshaphat; our lodge is symbollically constructed on the highest of hills or in the lowest of valleys The temple was built due east and west; so is a Mason's lodge. The temple was an oblong square, and its ground was holy; such are the form and ground of the lodge. The cherubim of the mercy seat were surmounted by a crown of glory; and our lodge, in like man ner, is covered with a cloudy canopy.

widow's son,* so the labors of the lodge are supported by the wisdom, strength, and beauty of the three presiding officers, who occupy prominent stations in the East, West, and South, thus locally forming a triangle, which is a sacred emblem, and unitedly constituting one chief governor,† by which the affairs of the lodge are conducted, and without the presence of all three no lodge can be opened for the transaction of business, nor can any candidate be legally initiated therein.

In the holy city and temple at Jerusalem,‡ we have a transcript of a Mason's lodge. Like the city of God, our lodge is founded on the mercies of Jehovah, consecrated in His name, dedicated to His honor, and, from the foundation to the cope-stone, it proclaims "glory to God in the highest, peace on earth, good will towards men.§ The assemblies

- * At the building of the temple, the number three was peculiarly exemplified:—There were three Grand Masters, three places where the materials were prepared, and the edifice had three divisions. Among the workmen were—Harodim, 300; Menatzchim, 3,300; Adoniram, 30,000; Master Masons, 3,600, etc. And the dimensions of the temple were in exact proportion with the three concords in music. The height was thirty cubits, and the length three times greater than the breadth. The harmony and symmetry of these three dimensions were as grateful to the eye as harmony in music is ravishing to the ear.
- † These three officers, thus bearing rule, refer to the most sacred parts of the temple, viz: the Holy of Holies, the Holy Place, and the Holy Porch.
- ‡ It was said of the holy city of Jerusalem, "Very excellent things are spoken of thee, thou city of God." And well might excellent things be spoken of it; for it was not only placed in the center of a fertile country, and abounded in magnificent buildings—it was not only the seat of government, and the residence of the kings of Judah—it was not only the joy of the whole earth, but it was the abode of Jehovah; it contained His glorious temple, where He was essentially present; where His altars burned with the purest sacrifices; where the high priest was His chosen oracle; where the symbols of His glory were displayed.
- § On the Mount Moriah, where the three great offerings were made which consecrate the floor of the lodge, three temples were successively

which are held within its walls open their proceedings by invoking the name of the Most High; and after a course of mutual instruction in the morality which is most pleasing to Him, solemnly close their labors with prayer and thanks-giving.

But, not to dwell upon these coincidences, which I confess might have been accidental, I will refer, as an unanswerable argument to prove the analogy between our lodge-room and the temple of Solomon, to the triad references which are common to both. The construction of the temple service embraced a multiplicity of ternary allusions,* which could

constructed, each being furnished by the union of as many principles and powers. The first by Solomon and the two Hirams; the second was erected under the superintendence of Z., J., and H., who filled the three great offices of King, Priest, and Prophet; the third by Herod, Hillel, and Shammai, who officiated as the three principal officers of the lodge. The length of Solomon's temple was three times its breadth; it contained three courts, and the body of the temple consisted of three parts-the portico, the sanctuary, and the most holy place. There were three curtains, each of three colors; three orders of priests; and three keepers of the door. The golden candlestick had three branches on each side, and there were three stones in each row of the high priest's breastplate. The oxen, which supported the molten sea, were arranged in threes, each triad looking towards one of the cardinal points, and the vessel was made of sufficient capacity to contain three thousand baths. To this holy place the Jews were commanded to assemble three times a year at the three grand festivals.

* The principal religious festivals were three: the feast of the Passover, of Pentecost, and of Tabernacles. The camp is said to have been three-fold. The tabernacle, with its precinct, was called "the camp of the Divine Majesty;" the next, "the camp of Levi, or little host of the Lord;" and the largest, "the camp of Israel, or the great host." The tribes were marshaled in sub-divisions of three, each being designated by a banner, containing one of the cherubic forms of the Deity. The temple, in like manner, had three divisions and three symbolical references—historical, mystical, and moral. The golden candlestick had twice three branches, each containing three bowls, knops, and flowers. In the sanctuary were three sacred utensils—the candlestick, the table of shew-bread, and the altar of incense; and three hallowed articles were deposited in the ark of the covenant, viz: the tables of the law, the rod

only have originated in divine revelations, that had been communicated to man in the infancy of the world.* In the system of Freemasonry, the same process has been observed, and with the same symbolical reference. If we take a deliberate view of the lodge, and consider, with a careful and scientific eye, its fundamental construction, we shall find that almost all its principal details are ternary. There are three degrees, three qualifications of a candidate,† and his assent is required to three judicious requests; there are three traditional points,‡ and three perfect points of entrance. The signs are commonly three-fold;§ the steps, the principal and inferior officers,|| the moral duties,¶ the theological virtues,*** the divine qualities inculcated in the points,††—all partake of

of Aaron, and the pot of manna. There were three orders of priests and Levites, and the high priest was distinguished by a triple crown.

- * These allusions run through the whole of the Jewish history. Thus Elijah raised the widow's son by stretching himself upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years, some three months, and others only three days. Rehoboam served God three years before he apostatized. The Jews fasted three days and three nights by command of Esther, before their triumph over Haman. Their sacred writings had three grand divisions—the law, the prophets, and the psalms. According to our masonic system, there were three temples—those of Solomon, Zerubbabel, and Herod. The Jews reckon only two, and believe that the third, as described by Ezekiel the prophet, is yet to come. The Rabbins say, "The third temple we hope and look for."
 - † Birth, age, and morals.
 - ‡ Oral communication, secrets and landmarks, types and allegories.
 - § Squares, angles, and perpendiculars.
 - | The Master and Wardens, the Deacons and Inner Guard.
- ¶ To God, our neighbor, and ourselves. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.
 - ** Faith, hope, and charity.
- †† Chief point, principal point, and point within a circle. The first teaches us to be happy, and communicate happiness, The second includes Brotherly Love, Relief, and Truth. The third teaches us to tircumscribe our actions within the limits of scriptural commands.

the same character. The pillars that support the lodge,* equally with the chief officers, are three in number, and placed triangularly. We have three greater and three lesser lights, three working-tools for our entered apprentices, † three qualifications for the servitude of an apprentice, symbolized by chalk, charcoal, and clay; a ladder with three principal steps; three ornaments; three articles of furniture; three movable and three immovable jewels; a delta, or trowel, which, when shaded, was the symbol of darkness in the Hermesian hieroglyphics; when open, of light; three colors, and three degrees. The reports are three-fold, | as are also the principal orders of architecture. There are three grand offerings commemorated in the system of Freemasonry;** three things which made the lodge regular; †† the entered apprentice's acquirements are three-fold; II three places where the materials for the temple were prepared; §§ and three

- * Wisdom, Strength, and Beauty.
- † The former are intended to serve as guides to our faith and practice, and the latter to light us to, at, and from labor. They are situated in the East, West, and South, in allusion to the apparent course of the sun, which, rising in the East, gains its meridian in the South, and disappears in the West. These luminaries represent emblematically the sun, moon, and the Master of the lodge.
- ‡ Referring to the three theological virtues, it rests on the Holy Bible, and reaches to the skies.
 - § The Mosaic pavement, the blazing star, and the tesselated border.
- || In allusion to the three classes of Jews at the building of the temple, who worked in divisions of 10,000 monthly.
 - The Doric, the Ionic, and the Corinthian.
- ** The offering of Isaac on Mount Moriah, the sacrifice of David, and the offerings of Solomon, on the same mountain
- †† The charter, the warrant, and the constitutions. The first contains the sanction of the law; the second, the authority of the Grand Master; and the third, the sanction of the Grand Lodge.
 - ‡‡ Secresy morality, and good-fellowship.
 - §§ The quarry, the forest, and the plain.

sources whence a knowledge of operative Masonry is derived;* three Grand Masters; three officiating fellow-crafts; three decorations to the pillars at the porch of the temple, emblematical of peace, unity, and plenty; three ornaments of a Master's Lodge; three different ways of opening a lodge; three ways of preparing a brother; three obligations; three signs; three words; three tokens; and three ways to advance. We have also three primitive lodges, three temples, three principals, as many sojourners; three working-tools; a triple triangle and a delta sign; three greater and three lesser lights belonging to the R. A. Indeed, the entire order is founded on this significant emblem of the Deity. Then the three ineffable triads; the sign Golgotha; the equilateral triangles, and the triangular sconces of the encampment; with the three points, three columns, and three times three symbols of the Sacred Name in the Rose Croix, were all of the same charac-In a word, wherever we turn our eyes, we discover the same reference to the triangle, that universal emblem of an Omnipotent Deity, characterized by infinite wisdom, strength, and beauty, and standing revealed to the Free and Accepted Mason in all His majesty and might. I

^{*} First, from observation and experience, which are common to all mankind; second, from judgment and reflection, with which God hath endowed his creatures in various proportions and degrees; and, third, from the traditions of the masters of wisdom and science in every age, whether oral or written.

[†] Solomon's, Zerubbabel's, and Herod's temples.

^{‡ &}quot;We have seen in the masonic ceremonies a constant reiteration of the number three; sometimes thrice repeated, which is called giving the grand honors of Masonry. There must have been some reason for this custom, not unknown; and I will venture to say that its original intention was in honor and out of reverence to the ancient Trinity. The practice seems to be kept up by the Church of Rome, which goes to corroborate this opinion. One of the rules established by the reverend mother abbess of the Ursuline Convent of Charlestown, as reported by Miss Reed, one of the novices in that institution, is, before entering the

In every age, and among all people, whether their religion were true or false, this remarkable attachment to the number three has been found to prevail.* The early patriarchs included a triad of offices in their own person; for each was the king, priest, and prophet of his own family and tribe—an arrangement which has been perpetuated in the system of Freemasonry, and embodied in one of its most sublime degrees.

room, to give three knocks at the door, accompanied with some religious ejaculation, and wait till they are answered from within."

* "Odd numbers were ever esteemed more propitious than even ones, and hence were the conservators of greater virtues. They were sacred to the celestial deities, and represented the male sex, while even numbers were female, and appropriated to the subterranean gods. Hence, the monad was esteemed the father of numbers, and the duad the mother; from whose union proceeded not only the triad, but the sacred quaternary, which was the origin of the several liberal sciences, and the maker and cause of all things. From the divine nature of number, Pythagoras considered it to be eternal in its substance; the most provident principle in the universe; and the root of human and divine beings—the monad being the cause, and the duad the effect. Thus, the monad and duad were the phallus and kties of the Greeks, the lingam and yoni of the Hindoos, the woden and friga of the Goths, the yang and yin of the Chinese, and, indeed, of the creative and destructive powers of every country under heaven.

During the insurrection at Paris, in 1848, a party of the insurgents broke into a store at No. 17 Boulevard, Beaumarchais, and ordered the proprietor to furnish them with arms, and to follow them. Instead of complying with their order, however, the store-keeper took the leader aside, and, exhibiting the scarf of a Knight Kadosch, which he wore under his vest, said to him, "My mission is one of peace, and not of murder." The leader ordered his men to face about; for he had recognized Brother Berthand, Master of the Star of Bethlehem lodge.

WORK AND LECTURES

BY M. W. A. T. C. PIERSON.

[We extract from the annual address of M. W. Bro. Pierson, before the Grand Lodge of Minnesota, in October last, the following historical sketch, which will be found peculiarly interesting.]

O direct action has ever yet been had by this Grand Lodge relative to the work, and, until some action is had, each Grand Master who succeeds me will have the same authority over the work that I have exer-

cised; but it cannot be expected that each succeeding Grand Master will think alike. The lodges having learned one work, and then another, and another, inextricable confusion would be the result. The work that I have promulgated, I do not claim

to be faultless in every particular. Of the thirty-eight masonic jurisdictions in this country, thirty-four are represented in our lodges. It has been no easy matter to harmonize. To do so, I have been obliged to tolerate some Westernisms, of not much importance, it is true, but yet sufficient to be noticed, and prevent a perfect uniformity. I have succeeded in getting a general uniformity: twenty-four of the thirty lodges, in their opening and closing ceremonies, are alike, but differ slightly in other unimportant particulars. The work really is every where the same.

As to ritual, I believe it is competent for any Grand Lodge to suit themselves. By ritual, I desire to be understood as alluding to the Lectures in the various degrees. These, I believe, it is competent for any Grand Lodge to adopt, revise, or eschew at pleasure.

Let us examine, and ascertain whether the history of the past sustains me in this conclusion.

Before Anderson's time, there were no regular lectures; each Master explained the ceremonies of the craft in his own way; a few test or examination questions only were in use.

Desaguliers and Anderson, about the year 1720, revised the Lectures, discarding several of the old, and introducing new ones.

These in time were remodeled in 1730 by Martin Clare.

MARTIN CLARE'S arrangement lasted but ten years, and was superseded by an improved series, promulgated by Dr Manningham.

These were superseded by an arrangement introduced by Thomas Dunckerly about 1760. His system contained but ten questions, and was used only a short time, when Hutchinson's system was adopted. In 1772 a new light arose in the person of William Preston, who re-arranged the whole system of Masonic Lectures. His system combined all the valuable matter of his predecessors, with reasons for, and history of the ceremony, instruction in the symbolism, etc., etc., and it remained in use until the union in 1813, when the present English system of Hemming was adopted.

We have authentic history of a lodge in the United States as early as 1733, although it is said one was established in New Jersey in 1729.

The first lodge, then, in this country was organized while the Lectures of Martin Clare were in use. From the variation in Lectures that we know were in use in the United States up to 1800, we may reasonably suppose that all the various systems of England were introduced in this country.

Each of the systems of Lectures or Examination Questions in turn approved by the Grand Lodge of England. From statement of facts we deduce—

1st. The Lectures are not landmarks, because, if they were, they could not have been changed.

2d. The parent body of the American Grand Lodges re-

peatedly changed the Lectures; and, as each Grand Lodge is a sovereign and independent body, it is perfectly competent for each to arrange and adopt such system as it may choose.

The Preston work was early introduced into this country, but, being so voluminous, was received with but limited favor. Among others who brought the work to this country, was a printer named HANMER, who had been a member of the Lodge of Antiquity, over which Preston presided for several years. He communicated them to Thomas Smith Webb, who, in connection with Snow, Fowle, etc., re-arranged the whole system. Preston arranged the Lectures into six sections in the first degree, four in the second, and twelve in the third. WEBB arranged the first degree in three lectures, the second in two. and the third into three-reducing the number of questions, and simplifying the answers. This system he taught to a number of brethren, who became famous as masonic lecturers -GLBASON, CUSHMAN, CROSS, ENOS, WADSWORTH, etc., etc. These and others went from state to state, disseminating Webb's work, as it was called. It thus came into general use; but each having the example of Webb before him, soon began to change the phraseology-making trifling improvements in form and ceremony:-This word was not grammatical; that, not euphonious; another, was unreasonable, and another incorrect as to fact; and, finally, each lecturer pronounced his own the only orthodox system, and the same as practiced in England. Webb himself, toward the close of his life, changed the phraseology of his own Lectures.

In 1843, a convention was held in Baltimore to revise, or, rather, to agree upon a system of work, with the expectation that the work so agreed upon would be adopted by the Grand Lodges of the Union, and thus a uniformity of work and Lectures secured. The system agreed upon has never been known. No two of the members agree as to what had been agreed upon, but all agreed that some new things had been adopted.

A few only of the Grand Lodges adopted the report of their delegates; and, as a result of the doings of that convention, instead of a uniform system, the discrepancies were greater than before. Up to that time, the Lectures only had been changed, but then the work was altered.

For some years past, a disposition has been manifested to go back to the original Webb work. Then comes the inquiry, Where can that be found? Or, what evidence have we that it is in existence? It is true that many claim to have it, but they differ—some of them materially. Of those who received their work direct from Webb, Cross and Cushman introduced the most changes; Gleason, and perhaps Wadsworth, the least. There are various lithographed papers floating about the country, which are severally claimed by their authors to be the true Webb work, "verbatim et literatim." If this is correct, then Webb taught one thing and published another, as these papers do not agree with his Monitor. Again, which of these various lithographs is to be accepted, or which does the author wish to be accepted as correct? I have seen three copies, and have compared them letter by letter, and no two agree.

GLEASON received the Lectures from Webb about the year 1801, and was employed by the Grand Lodge of Massachusetts as Grand Lecturer in 1805, and so continued until 1842. Barney received the Lectures from Fowle in 1817. Coming west some years afterward, Bro. Snow, of Ohio, who was originally associated with Webb and Fowle in arranging the Lectures, declared his system contained many innovations. Br. Barney then went to Illinois, where he lived some years, employing his time in lecturing. Having entire sway in that then new country, the work and Lectures were moulded in his peculiar system.

Bro. Wilson, of Vermont, received his Lectures from Bro. Barney in 1818. They wrote the work in a peculiar key,

which Bro. Wilson has ever since retained, giving that work in his capacity as Grand Lecturer. There is and can be no doubt that Bro. Wilson has the original work, taught him by Bro. Barney; but it does not follow that it is the Webb work, as Bro. Barney received it not from Webb, but Fowle, nearly twenty years after it was first promulgated. Did Fowle retain the original work?

GLEASON learned the work from Webb in person. A key was made, as was customary in those days, (startling as this may be to you, it is nevertheless true. How otherwise could the Prestonian Lectures have been disseminated?) copies of which were made by various parties. GLEASON'S key antedates Bro. Wilson's nearly twenty years.

We want a system of Lectures that will give the initiate a thorough practical knowledge of Masonry, to be used full and complete in each degree, but leaving the Masters who are competent to amplify and embellish, at pleasure, so that they keep within the spirit of the institution.

Lebanon.—A modern traveler, who spent much time in exploring the mountain ranges of Judea and Syria, estimates the ancient cedars still remaining on Mount Lebanon at about four hundred in number. They are found in a single group, of about three-quarters of a mile in circumference. Some of them are very large, as much as one hundred feet high and forty in circumference, while all bear tokens of great age. Considering the slowness of the cedar's growth, and the indestructibility of its wood by any natural causes, save that of fire, it is not unreasonable to suppose that these scions of a princely race may have existed, and even been of good size, when the axes of Adoniram's thirty thousand made the mountain echoes answer back the sounds.

THE TESTIMONY OF WASHINGTON.

" My spirits, sire, are raised, Thus to be praised by one the world has praised,"

ASONS love to dwell on the fact that the lustrious Father of his country was a prother Mason. They feel that under the panoply of his great name, they may securely bid defiance to the bitter charges of malignity. They know that the world

is conscious that Washington, to quote the language of Clinton, "would not have encouraged an instition hostile to morality, religion, good order, and the public welfare."

Many testimonials of the good opinion entertained by Washington of the Masonic society, of which he had been a member from early life, are on record; a few, however, will suffice to demonstrate that Freemasons do not boast too much, when they claim him as the undeviating friend and adherent of the institution.

In answer to a complimentary address, when President of the United States, from the officers and members of King David's Lodge, in Rhode Island, he said:

"Being persuaded that a just application of the principles on which the masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the society, and to be considered by them a deserving brother."

In 1792, the Grand Lodge of Massachusetts dedicated to him its Book of Constitutions, and in replying to the communication of the fact, he still more distinctly announces his favorable opinion of Freemasonry, in the following sentences:

"Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens, testimonies of approbation, for exertions to promote the public welfare, it is not less pleasing to know, that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice."

"To enlarge the sphere of social happiness, is worthy of the beautiful design of a masonic institution; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of Masonry is to promote the happiness of the human race."

That our beloved brother continued through life to entertain these favorable opinions of the masonic institution, will be evident from the following expression contained in a reply made by him to the Grand Lodge of Massachusetts, in April, 1798, not three years before his death:

"My attachment," he says, "to the society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the craft."

For the following explicit expression of what may be supposed to be the last published opinion of Washington, as to the character of the masonic institution, we are indebted to the researches of Charles Gilman, Esq., Grand Master of the Grand Lodge of Maryland. It is to be found in an extract from a letter written to the Grand Lodge of Maryland, on the 8th November, 1798, only thirteen months before his death. The original is contained in the archives of that body. The letter commences as follows:

"Gentlemen and Brothers:—Your obliging and affectionate letter, together with a copy of the Constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to

be exercised only for the good of mankind; I cannot, therefore, upon this ground, withdraw my approbation from it."

Gen. Washington cultivated Masonry with sedulous attention. While commander-in-chief of the army, he countenanced the establishment and encouraged the labors of traveling lodges among the military, considering them as schools of urbanity, well calculated to disseminate those mild virtues of the heart which are so ornamental to the human character, and so peculiarly fitted to alleviate the miseries of war. And, notwithstanding the engrossing cares of his high station, he found frequent opportunities of visiting the lodges, and participating in the labors of the craft.

The Hon. Timothy Bigelow delivered an eulogy on the character of Washington, before the Grand Lodge of Massachusetts, on the 11th February, 1800, and at that period so near the date of his death, when authentic information could easily be obtained, and when it is scarcely probable that an erroneous statement of so important a nature, would willfully have been made, Bigelow asserts on authority of members of Washington's own lodge, that he died the Master of a lodge. Bigelow's language is as follows:

"The imformation received from our brethren, who had the happiness to be members of the lodge over which he presided for many years, and of which he died the Master, furnishes us abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art."

Washington was initiated into the mysteries of Freemasonry on the 4th November, 1752, in Fredericksburg in Virginia; he received his second degree on the 3d of March, and his third on the 4th of August in the following year. This appears from the "Ledger," or Record Book of the lodge, from which the following extract, when on a visit to Washington in 1848, to assist in the ceremonies of laying the corner-stone of the Washington Monument.

"November 4, 5752—Received of Mr. George Washington, for his entrance, £23."

"March 3, 5753—George Washington passed Fellow Craft."

"August 4, 5753—George Washington raised Master Mason."

At Alexandria, Va., is contained the original Warrant of Constitution of Lodge No. 22, of which we have a right to presume that Washington was the first Master,* from the fact that his name is first mentioned in the list of brethren to whom the warrant was granted. Bro. Moore gives the following extract from this interesting document, which he copied some years ago from the original:

"I, Edward Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia—Do hereby constitute and appoint our Illustrious and well-beloved Brother, George Washington, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brothers—— McCrea, William Hunter, Jr., and John Allison, Esq., together with all such other Brethren as may be admitted to associate with them, to be a just, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22."

The name of the lodge was changed, in 1805, to that of "Washington Alexandria Lodge." It is still in active operation, and occupied a distinguished place in the ceremonial

^{*} Masonic usage authorizes the inference, that he must have been the first Master of this lodge, and the testimony of Bigelow, already quoted, leaves no doubt of his having passed the chair.

of laying the corner-stone of the Washington Monument, on the 4th of July, 1848.

These testimonials of the masonic life and opinions of the "Father of his country," are of inestimable value to the defense of the institution. "They demonstrate," to use the language of Brother Moore, "beyond controversy, his attachment to the institution, the high estimation in which he held its principles, his conviction of its ability to promote private virtue and public prosperity.' And they place beyond all doubt, his 'disposition always to contribute his best endeavors to promote the honor and interest of the craft'—a disposition which he continued to manifest, and, on all proper occasions, to avow, to the latest period of his life."

In India, the Lodges are richly decorated, and particularly those parts which are intended to symbolize Deity. Thus in the Grand Lodge of Calcutta, the canopy over the chair of the Grand Master is of purple velvet, decorated superbly with gold lace, fringe, and bullion, and lined with the richest China silk. In the centre is, embroidered with gold, the All-Seeing Eye. Several transparent paintings are also exhibited, with figures of Faith, Hope, and Charity; and also, the tracing boards of the different degrees, which, at the Grand Lodge meetings, are brilliantly illuminated.

HE that sets out on the journey of life, with a profound knowledge of books, but a shallow knowledge of men, with much sense of others, but little of his own, will find himself as completely at a loss on occasions of common and of constant recurrence, as a Dutchman without his pipe, a Frenchman without his mistress, an Italian without his fiddle, or an Englishman without his umbrella.

TEMPLES OF WORSHIP AMONG THE ANCIENTS.

BY WELLINS CALCOTT.

HE first generations of men had neither temples nor statues for their gods, but worshiped towards heaven in the open air.

The Persians, even in ages when temples were common in all other countries, not

thinking the gods to be of human shape, as did the Greeks, had no temples; they thought it absurd to confine the gods within walls, "whose house and temple was the whole world," to use the words of CICERO.

The Greeks, and most other nations, worshiped their gods on the tops of high mountains. Strabo observes, that the Persians had neither images nor altars, but only sacrificed to the gods on some high place.

The nations which lived near Judea sacrificed also on the tops of the mountains. Balak, King of Moab, carried Balaam to the top of Bahal, and other mountains, to sacrifice to the gods, and curse Israel from thence. The same custom is attested in almost innumerable places of the sacred Scripture; I shall only add the following testimonies, whence the antiquity of this custom will appear. Abraham was commanded by God to offer Isaac, his son, for a burnt-offering upon *one of the mountains in the land of Moriah; on which mountain David afterwards erected an altar, and by sacrifice and prayer appeased the pestilence.

And on the same mountain (mount Moriah) Solomon, by Gon's appointment, erected a temple according to the model

^{*} There were in the same tract of ground three hills, Sion, Moriah, and mount Calvary. On Sion was the city and castle of David; on Moriah was the temple; and, on mount Calvary Christ was crucified. But all these three were generally called by the name of Sion; whence it is, that though the temple was built on Moriah, Scripture speaks of it commonly as if it were upon mount Sion.

of the tabernacle, which Moses, by divine instruction, built in the wilderness. In succeeding ages the temples were often built on the summits of mountains. Thus it is observed of the Trojan temples, in which Hector is supposed to have sacrificed. And both at Athens and Rome the most sacred temples stood in the most eminent parts of the city.

The temples of the ancients were built and adorned with all possible splendor and magnificence; no pains, no charges were spared upon them; this they did, partly out of the great respect they had for the gods, to whom they thought nothing more acceptable, and partly that they might create a reverence of the deities, in those who came to pay their devotions there.

As to the form of these ancient structures, they were built after that manner which was thought most agreeable to the gods to whom they were designed to be dedicated: for as trees, birds, and other animals were esteemed sacred to particular deities, so almost every god had a form of building peculiar to himself, and which they imagined more acceptable to him than any other. For instance, the Doric pillars were sacred to Jupiter, Mars and Hercules: The Ionic to Bacchus, Apollo, and Diana: The Corinthian to Vesta the It must be admitted that sometimes all these were made use of in the same temple; but this was either in those temples which were sacred to more gods than one, or to some of those gods who were thought to preside over several things; for the ancients believing that the world was governed by Divine Providence, ascribed the management of every particular affair to this or that deity. Thus Mars was thought to preside over war; Venus over love; so Mercury was the god of merchants, orators, and thieves; Minerva was the goddess of warriors, scholars, artificers, &c. Therefore, it is no wonder that in some of the temples dedicated to her, there were three rows of pillars; the first of the Doric, the second of the Corinthian, the third of the Ionic order.

With respect to the situation of their temples, Vetkuvius informs us,-Wherever they stood, if the place would permit, it was contrived, that the windows being open, they might receive the rays of the rising sun. The frontispiece placed towards the west, and the altars and statues towards the east; so that they who came to worship might have their faces towards them, because it was an ancient custom of the heathens to worship with their faces towards the east. This is affirmed by CLEMENS of Alexandria, and Hyginus. the freed-man of Augustus Cæsar, to have been the most ancient situations of temples; and that the placing the front of temples towards the east was only a device of latter ages. Nevertheless, the way of building temples towards the east, so as the doors being opened should receive the rays of the rising sun, was very ancient, and in latter ages almost universal; most of the temples were then so contrived, that the entrance and statues should look towards the east, and they who paid their devotion towards the west, as we are expressly told by Porphyry. In the same manner the Eastern nations commonly built their temples, as appears from the temples of the Syrian goddess in Lucian, and the temple of Memphis, built by PSAMMEINCUS, King of Egypt, in DIODORUS the Sycilian. That of Vulcan, was erected by another Egyptian King.

Hence it appears, that the reason why the heathens erected their temples *east* and *west*, was to receive the rays of the rising sun, which planet many of those nations were accustomed to worship.

Mystery magnifies danger as the fog the sun. The hand that unnerved Belshazzar derived its most horrifying influence from the want of a *body*; and death itself is not formidable in what we do know of it, but in what we do not.

THE RITE OF CIRCUMAMBULATION.

BY ALBERT G. MACKAY, M.D.

HE rite of Circumambulation, derived from the Latin verb "circumambulare," to walk around auything, is the name given to that observance in all the religious ceremonies of antiquity, which consisted in a

procession around an altar or some other sacred object.

Thus, in Greece, the priests and the people, when engaged in their sacrificial rites, always walked three times around the altar while singing a sacred hymn.

Macrobius tells us that this ceremony had a reference to the motion of the heavenly bodies, which, according to the ancient poets and philosophers, produced a harmonious sound, inaudible to mortal ears, which was called "the music of the spheres." Hence, in making this procession around the altar, great care was taken to move an imitation of the apparent course of the sun. For this purpose, they commenced at the east, and proceeding by the way of the south to the west, and thence by the north, they arrived at the east again. By this method, it will be perceived that the right side was always nearest to the altar.

Much stress was laid by the ancients on the necessity of keeping the altar on the right hand of the persons moving around, because it was in this way only that the apparent motion of the sun from east to west could be imitated. Thus Plautus, the Roman poet, makes one of his characters say, "If you would do reverence to the gods, you must turn to the right hand;" and Gronovius, in commenting on this passage, says that the ancients, "in worshiping and praying to the gods, were accustomed to turn to the right hand." In one of the hymns of Callimachus, supposed to have been

chanted by the priests of Apollo, it is said, "We imitate the example of the sun, and follow his benevolent course." Virgil describes Coryneus as purifying his companions at the funeral of Misenus, by passing three times around them, and at the same time aspersing them with the lustral water, which action he could not have convenienty performed, unless he had moved with his right hand toward them, thus making his circuit from east to west by the south.

In fact, the ceremony of circumambulation was, among the Romans, so intimately connected with every religious rite of expiation or purification, that the same word, "lustrare," came at length to signify both to purify, which was its original meaning, and also to walk around anything.

Among the Hindoos, the rite of circumambulation was always practiced as a religious ceremony, and a Brahmin, on rising from his bed in the morning, having first adored the sun, while directing his face to the east, then proceeds by the way of the south to the west, exclaiming at the same time, "I follow the course of the sun."

The Druids preserved this rite of circumambulation in their mystical dance around the cairn or altar of sacred stones. On these occasions, the priests always made three circuits, from east to west, around the altar, having it on his right hand, and accompanied by all the worshipers. And this sacred journey was called, in the Celtic language, Derscal, from two words, signifying the right hand and the sun, in allusion to the mystical object of the ceremony and the peculiar manner in which it was performed.

Hence we find, in the universal prevalence of this ceremony, and in the invariable mode of passing from the east to the west by the way of the south, with, consequently, the right hand or side to the altar, a pregnant evidence of the common source of all these rites from some primitive origin, to which Freemasonry is also indebted for its existence. The

circumambulation among the Pagan nations was referred to the great doctrine of Sabaism, or sun-worship. Freemasonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun as the source of physical light, and the most wonderful work of the Grand Architect of the The reason assigned for the ceremony in the modern lectures of Webb and Cross is absolutely beneath criticism. The Lodge represents the world; the three principal officers represent the sun in his three principle positions -at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb, through these points, around the world. This is with us its astronomical symbolism. But its intellectual symbolism is, that the circumambulation and the obstructions at various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance, to intellectual light or TRUTH.

HE that would thoroughly accomplish himself for the government of human affairs, should have a wisdom that can look forward into things that are present, and a learning that can look back into things that are past. But the poring pedant, who will slack his thirst only from antiquity, will find that it abounds with wells so deep, that some of them were not worth the digging, and now so dark, that they are not worth the descending; yet so dry withal, that he will come up more thirsty than he weut down, with eyes blinded by the dust of time, and with lips unquenched by the living waters of truth. Wisdom, however, and learning, should go hand in hand, they are so beautifully qualified for mutual assistance. But it is better to have wisdom without learning, than learning without wisdom; just as it is better to be rich without being the possessor of a mine, than to be the possessor of a mine without being rich.

BURNS AND FREEMASONRY.

URNS, beyond question, derived considerable advantages from Masonry. It is evident from the statements which he has placed on record, that it contributed greatly to his happiness in admitting him into

close and intimate fellowship with the wise, intelligent, and social, and furnishing him with opportunities for enjoying the "feast of reason and the flow of soul" in the most most rational and enno-

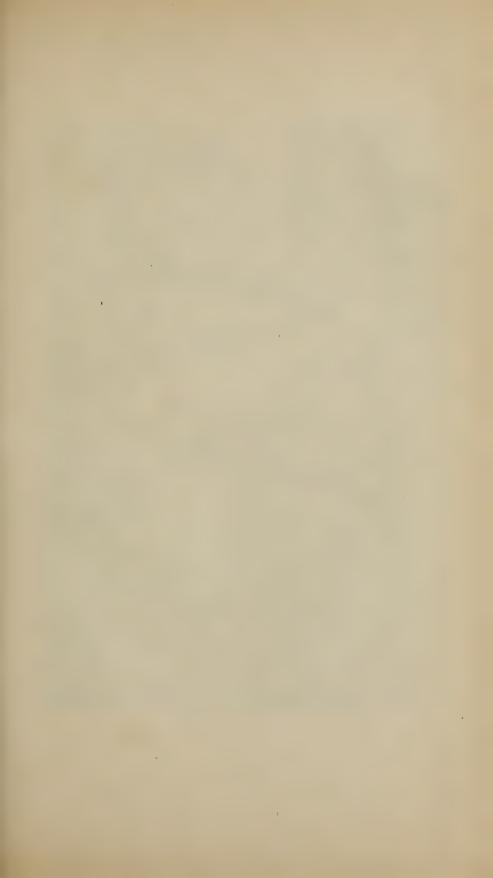
bling manner. It presented him, also, with one of the best fields that he could find for the improvement of his mind and the display of his talents. In the Mason's Lodge, merit and worth are sure to be appreciated, and to meet with approbation and respect. When the young and humble plowman of Lochlea joined the Lodge of Tarbolton, he was still in a great measure unnoticed and unknown; but no sooner did he receive the stamp of Freemasonry, than he took his place with Sir John Whiteford of Ballochmyle, James Dalrymple of Orangefield, Sheriff Wallace of Ayr, Gavin Hamilton, writer, Mauchline; John Ballantine, Provost of Ayr; Professor Dugald Stewart, of Catrine; Dr. John Mackenzie. of Mauchline; William Parker, of Kilmarnock; and a whole host of Ayrshire worthies, high and low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor; Mason, the publican; Wilson, the schoolmaster; Humphrey, the "noisy polemic;" and all the meaner brethren, seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the Lodge-an office that caused him, on ordinary occasions, to occupy the Master's chair, and perform the work of initiation. In the school of the Lodge, he must, in a great measure, have acquired that coolness of demeanor, that dignity of deportment, that fluency and propriety of expression, and acquaintance with philosophy and humanity, which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in the capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side, and that, in everything in which intellect was concerned, he was in some respects their equal, and, in others, greatly their superior.

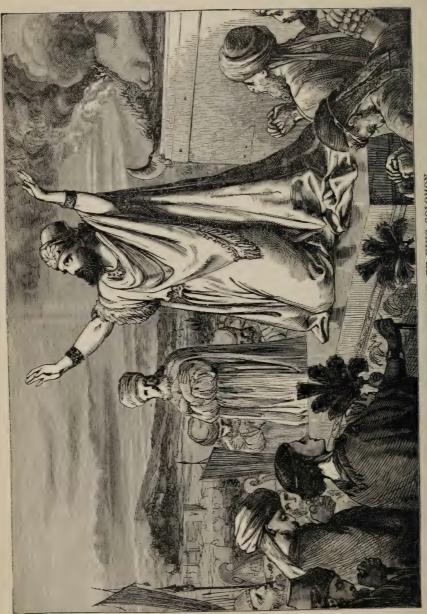
Burns was principally indebted to Freemasonry for any little gleam of prosperity that shone on his earthly pilgrimage. It was the Freemasons of Ayrshire who invited him to their tables; who furnished him with advice; who read his productions into fame; and purchased and circulated the Kilmarnock editions of his poems. It was by the advice of his Brother Mason, John Ballantine, of Ayr to whom he inscribed his poem, entitled "The Brigs of Avr' that he repaired to Edinburgh, and not, as is generally said, by the letter of Dr. Blacklock to the Rev. George Laurie, of Lon don, which says not one word of coming to Edinburgh; but merely suggests the desirableness of publishing a second edition of his poems. His brother, Gilbert, expressly states that, when Mr. Ballantine heard that the Poet was prevented from publishing a second edition, from the want of money to pay for the paper, he "generously offered to accommodate Robert with what money he might need for this purpose (£27); but advised him to go to Edinburgh as the fittest place for publishing." When BURNS, acting on this advice, set out for Edinburgh, he had not, as he himself states, a single letter of introduction in his pocket, and we would be

quite at a loss to know how he was able to form so sudden an acquaintance with the nobility and literati of the Scottish capital, were we not assured, on good authority, that he owed this, in a great measure, to his appearance among his Masonic brethren. It was they who introduced him into the best circles of society; who put money in his purse to supply his wants; who procured subscribers for the new edition of his poems; who formed his companions in his tours; who were his chief epistolary correspondents; who gave him accommodation in their houses; who obtained his appointment in the excise; and who, last of all, put him in possession of a farm—the chief object of his desire. As Masons, we are proud that ROBERT BURNS was enrolled in the ranks of our Order, and while we should strive to avoid the "thoughtless follies that laid him low and stained his name," we should at the same time endeavor to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence.—Hunter's Lectures on Freemasonry.

SONNET .- ACTION.

It is not wise to dally or delay,
Or cry, that we are weary of the sun;
Our swift-winged thoughts, like restless coursers, run
To speed our deeds upon Time's silent way;
Therefore with folded hands we should not stay
To count mischances:—let the web be spun,
And all be ended fair when well begun.
Thus will Life's purpose meet with no dismay;
The flowers will come when seeds are fitly sown,
Birds sing when Summer reigns in leafy June,
And through the Winter make no idle moan.
No busy heart is ever out of tune.
Speed, man! and loiter not, ere Time prevents
The perfect issue of thy good intents.





DEDICATION OF THE TEMPLE, BY KING SOLOMON.

DOCTRINES OF THE ANCIENT MYSTERIES.

Philo Judzus, who was an initiate into the ancient mysteries, and well versed in the speculative system, which those mysteries taught, thus speaks of the doctrines they inculcated, and of the tolerance of their opinions:

"The contemplative soul, unequally guided, sometimes toward abundance and sometimes toward barrenness, though ever advancing, is illuminated by the primitive ideas—the rays that emanate from the Divine Intelligence, whenever it ascends toward the Sublime Treasures. When, on the contrary, it descends, and is barren, it falls within the domain of those Intelligences that are termed Angels.... for, when the soul is deprived of the light of God, which leads it to the knowledge of things, it no longer enjoys more than a feeble and secondary light, which gives it, not the understanding of things, but that of words only, as in this baser world....

... Let the narrow-souled withdraw, having their ears sealed up! We communicate the divine mysteries to those only who have received the sacred initiation, to those who practice true piety, and are not enslaved by the empty pomp of words, or the docrines of the pagans....

... O, ye initiates, ye whose ears are purified, receive this in your souls, as a mystery never to be lost! Reveal it to no Profane! Keep and contain it within yourselves, as an incorruptible treasure, not like gold or silver, but more precious than everything beside; for it is the knowledge of the Great Cause, of Nature, and of that which is born of both. And if you meet an

Initiate, besiege him with your prayers, that he conceal from you no new mysteries that he may know, and rest not until you have obtained them! For me, although I was initiated in the Great Mysteries of Moses, the Friend of God; yet, having seen Jeremiah, I recognized him not only as an Initiate, but as a Hierophant; and I followed his school."

And a distinguished brother, commenting on this passage, thus shows us how Masonry is equally wise and equally tolerant in her teachings:

"We, like Philo, recognize all initiates as our brothers. We belong to no one creed or school. In all religions there is a basis of truth; in all there is pure morality. All that teach the cardinal tenets of Masonry we respect; all teachers and reformers of mankind we admire and revere.

"Masonry has, too, her mission to perform. With her traditions reaching to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banners, and to war against evil, ignorance, and wrong."

Mason.—A Mason is a man whose conduct should be squared by strict rectitude and justice toward his fellow-creatures; his demeanor should be marked by the level of courtesy and kindness; while uprightness of heart and integrity of action, symbolized by the plumb, should be his distinguishing characteristic; and thus guided by the moveable jewels of Masonry, he may descend the vale of life with joy, in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above.

A GENERAL HISTORY OF FREEMASONRY,

BY EMMANUEL REBOLD.

TRANSLATED FROM THE FRENCH,

BY JOHN W. SIMONS.

INTRODUCTION.

When man, placed on the earth, found himself surrounded by so many different beings, produced and moved by causes unknown to him, his admiration of the universe was called into action.

Being unable to divine the causes, he applied himself to obtaining a knowledge of their effects. He studied the physical qualities of bodies, that he might appropriate those likely to be of use to him, and, on the contrary, put aside those that could only prove hurtful.

He must have been particularly surprised at the constant return of day and night, of cold and heat, of the burning heats of summer and the rigors of winter; at the earth, ornamented during six months with flowers and fruits, and during six other months languishing and sterile. He must have sought to appreciate the causes of the phenomena unceasingly reproduced about him, and little by little have found that explanation in the primary laws of philosophy, of astronomy.

Nature existed; the sun, the moon, and the earth, acting by common accord, appeared to him uncreated—immutable; he supposed them to be immortal. In fact, while every thing surrounding him died, and died forever, they alone appeared never to have had a beginning, as likely never to end; to these motives of admiration

was joined a motive of gratitude for the planet that ripened his fruits and gave him warmth, for that which afforded him light when the first had disappeared, for the ever-attentive nurse, which each year offered him her products.

From these combined sentiments to admiration was but a step; that which at first was but gratitude, was not long in becoming worship; and thenceforward man revered good or evil genii, good or bad principles, according to the impression made upon him by natural bodies. He transformed light and darkness into fictitious beings, inclined to benefit or harm him. This is what was called *star worship*, or *Sabeism*, which we find spread among all primitive peoples, as well in Europe as in Asia, in Africa, and among the Incas of America.

It was thus that the Indians adored, in Brahma, the Sun creator, the genius of good, and in Siva, the winter Sun, the genius of evil; that the Persians revered the good principle in Ormisda, and the bad in Ahriman; that the Egyptians adored these same principles in Osi-RIS and Typhon, and the Israelites in Jehovan and the Serpent, without stopping to consider that they were at first simply stars or epochs of Nature. Everywhere, in fact, and among all people, we find from the beginning man prostrate before material nature, ever confounding in a single and identical worship the being which is the subject of action and the principle that acts. This primitive worship, never entirely abolished, was maintained among a small number of elect, and subsequently became the fundamental dogma taught in the mysteries of antiquity by the Gymnosophists of India and the Hierophants of Memphis.

The first discoveries in the history of natural phenomena, obliged these sages to seek means of fixing a

remembrance and perpetuating a knowledge of them; they needed signs to remind the nations of the times of their festivals—the epoch when the day-god was about to reanimate and embellish Nature, that when the first rays of the peaceful moon were to guide the traveler through the shades of night—to preserve in fine, the recollection of memorable events, and to communicate among themselves their doctrines, their science, and their discoveries. Such was the origin of the HIERO-GLYPHICS and SYMBOLS in use among all the priests of antiquity.

The priests became the intercessors of the people with the Deity, became their counselors and their guides, associated in their functions and studies men capable and worthy of filling them; for this purpose they established trials and examinations, and thus originated the initiations, so celebrated of old.

These civilizers and early preceptors of mankind deemed it impossible to present pure light to uncultivated men, and hid the truth in emblems, taken by the multitude at their literal acceptation. Thence two religions, as among all enlightened peoples of the modern world—the religion of the multitude seldom rising above exterior objects, and that of the learned, which only regards these objects as allegorical emblems under which are concealed moral truths or great effects of Nature.

These mysteries and their initiations all had the same foundation of moral and doctrine, and resembled each other in their rites and their symbols; they differed only by the genius and the particular manners of each people, and by the more or less vigorous intelligence of their founders and their priests. Those of the Chaldeans, of the Ethiopeans, and the Egyptians, secretly taught the arts and sciences, particularly Architecture.

Among the Egyptians, the priests formed separate classes, each devoted to teaching a special branch of human knowledge. The pupils they instructed were, at the same time, initiated in the mysteries of religion, and formed, outside the priesthood, a caste or corporation, who, after designs drawn by the priests, erected temples and other monuments, consecrated to the worship of the gods. It was this caste that furnished the people with kings, statesmen, warriors, with great and useful citizens.

The priests were indebted for the favor with which they were regarded by the people, partly to the wisdom, science, and elevated morality they taught, but particularly to the study and application of an occult science, practiced by the Persian magii, and which was called magic. By its assistance, they created their sybils and oracles; to the sybils they owed their knowledge of a great number of plants, and their medicinal qualities, which the priests posted up at the doors of the temples, the arcana of chemistry, anatomy, and many of Nature's secrets.*

Hence, we see the most illustrious men of Greece—Thales, Solon, Pythagoras, Democritus, Orpheus, Plato, Epicurus, Herodotus, Lycurgus—those master-spirits of antiquity, covering their feet with strong sandals, taking the pilgrim's staff, and quitting their country to visit the

^{*} This hidden science, called by the ancient priests regenerating fire, is that known at the present day as Animal Magnetism; a science which was for more than thirty centuries the province of the priesthood, to which Moses was initiated at Heliopolis, and which the Saviour subsequently learned among the Essenes; and by which these two great reformers, particularly the latter, produced a portion of the miracles spoken of in the Scripture. ("He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—St. John xiv. 12.

vast sanctuaries of Egypt, and to be initiated in the mysteries of Isis and Osiris.

These mysteries were taken to Greece, where Orpheus founded those of Samothrace, and Triptolemus those of Eleusis. In these mysteries and their initiations, the Greeks discovered a part of their mythology; Homer also found there his ingenious fictions, and sung them clothed in allegory. The pit or well into which the initiates descended, gave rise to the saying that truth was hidden at the bottom of a well. The judges of the dead ferried across a lake by Charon, the urn used by them for depositing their votes gave rise to the idea of ACHE-RON surrounding the infernal regions of Charon, who alone possessed the right of way across them, and of the three judges who judged the dead by examining the contents of the urn. The dark vaults traversed by the initiates, the barking of dogs, monsters and frightful specters, all the objects invented by the Egyptians and Greeks for the trials, awakened their imagination of hell, CERBERUS, the Furies, and wandering shades. The Elysian fields, lighted by another sun, were evidently the place to which the initiates were conducted after their trials; Tartarus, where plaintive shades mourned their faults, was the idea of the place where those who had failed in their trials were shut up. The burning coals and flames through which the initiates passed to be purified, led to the saying that men who had been raised to the rank of gods, had previously passed through the fire to purify them from every thing impure and earthly. To descend into the infernal regions, or to be initiated, was, among the ancients, the same thing.

Foundation of the Colleges of Builders—Cradle of Excemasonry.

The Egyptian mysteries passed first through Moses to the Jews, then to the Greeks and Romans; among these latter they were partly introduced in the Colleges of Builders, founded by Numa Pompilius in the year 715, B. C.* These colleges were at once confraternities of arts and religious societies, and their relations to the State and the priesthood were precisely determined by the laws. They had their own form of worship, their own organization, based on that of the Architects, and the Dionysian priests, whom we find many centuries anterior to this period in Syria, Egypt, Persia, and India, and of whom the degree of sublimity to which they had carried their art is revealed to us by the yetexisting ruins of monuments erected by them. Besides the exclusive privilege of erecting temples and public monuments, they had a particular jurisdiction, and were freed from all contributions. These colleges generally met after the labors of the day in their respective lodges (a wooden building near the edifice in course of construction), where they took counsel together for the distribution and execution of the work; questions were decided by a majority of votes, and the brethren initiated new members in the secrets of their arts and their peculiar mysteries. They were divided into three classes: Apprentice, Craftsman, and Master; and were under obligation to reciprocally aid and assist each other. The presidents (elected for five years) were called ma-

^{*} Numa Pompilius, instituted besides, Colleges of Artisans (collegia artificum), to the number of 131, at the head of which were the Colleges of Architects or Builders. They were designated by the name of confraternities (fraternitates.)

gistri—masters; their labors in the lodge were always preceded by religious ceremonies; and as they were composed of men of all countries, and, consequently, of different faiths, the Supreme Being was necessarily represented there under a general formula: they called him the Great Architect of the Universe, considering the universe as the finest temple, of the most beautiful architecture.

In the beginning, the initiation to this privileged corporation appears to have been confined in the first and second degrees to a few religious ceremonies, to the communication of the duties and obligations imposed on the apprentice and craftsman, to the explanation of certain symbols, the sign of recognition, and the obligation; in addition to which the craftsman was instructed in the use of the square and level. It was only on being raised master of any art that a solemn initiation appears to have taken place; the aspirant was then submitted to trials borrowed from the Egyptian initiation, and in which he underwent a serious examination on his knowledge and principles.

By the protection accorded by the colleges of Architects to foreign institutions and religion, there were developed among them doctrines and maxims much above the ideas of their time, and which they surrounded with symbols and emblems concealing their interior secrets; like the Dionysians they had words and signs of recognition.

These colleges of artisans, and principally those who followed the trades necessary to civil and religious, naval and hydraulic architecture, spread themselves at first from Rome through Venice and Lombardy, then in France, Belgium, Switzerland, and Britain, still later in the east, in Arabia, and from thence to Spain. A large

number of these colleges, already called even then, confraternities, followed the Roman legions, where it was their business to draw plans of all military constructions, such as intrenched camps, strategic roads, bridges, aqueducts, triumphal arches, etc. They also superintended the soldiers and laborers in the actual execution of these works. Composed of artists and savans, these corporations disseminated taste and knowledge of manners, literature and art wherever the Romans bore their victorious arms. As by their labors they were devoted to peace rather than to war, they conferred on the vanquished and oppressed the pacific element of the Roman power, art, and civil law.

The colleges subsisted in all their vigor until the fall of the Empire. The irruption of people called barbarous, dispersed and reduced them to a small number; they continued to decline as long as these ignorant and ferocious men preserved the worship of their gods; but when they were converted to Christianity the corporations flourished anew.

Masonic Corporations in Britain.

Several brigades of Architects who found themselves with the Roman legions in the country bordering the Rhine, were sent in the year 43, by the Emperor Claudius, to the Britannic Islands, to secure the Romans against incursions from Scotland. Before their arrival in the country, there existed neither cities nor hamlets. The Masonic corporations were sent to construct camps for the legions, which they surrounded with walls and fortified towers. Gradually the interior of these military colonies became furnished with vast monuments, baths, bridges, temples, and palaces, rivaling in some degree those of Rome, their capital.

In every place where the legions established fortified camps, they gave birth to cities of more or less importance. It was thus that York (then *Eboraci*), celebrated in the history of Freemasonry, was one of the first that acquired importance, and was raised to the rank of a Roman city.

The natives assisted the Romans in these different constructions, and sought admission to the brigades of workmen to learn their art. In a short time cities and hamlets began to be established throughout the country. The rich inhabitants imitated the Romans, and caused sumptuous habitations to be erected for themselves. The Roman Architects ornamented their temples, their palaces, and their habitations with the same sentiment of art that they had erected the palaces and temples of the powerful of Rome.

In daily contact with the most elevated wants of so many different people, they acquired a kindly toleration for the manners of strangers and for religious ideas totally at variance with their own. They learned to discover what is really human in each people, and they discovered it even through the veil that good or evil condition had thrown over it, and through the envelope of local and national customs and opinions which covered it.

The continual irruptions and invasions of the Scottish mountaineers, obliged the Romans to erect, in the north of the country, at three different times, immense walls,* one of which crossed the country from east to west. The

^{*} The first great wall was constructed by the Masonic Corporations, under the orders of General Agrippa (A. D. 90); the second under the Emperor Adrian (A. D. 120), which extended from the —— to the Gulf of Solway, crossing the country from east to west; and the third by Septimus Severe (A. D. 207.)

Roman Corporations being unequal to perform so gigantic a work, the Britons, who had been instructed by them, assisted in their labors and thereby obtained a participation in all the advantages and privileges enjoyed by the societies of Architects. Constant and reciprocal contact during the execution of the same enterprise, and especially in a strange country, tended to a closer union between individuals, rendered complete by the common enjoyment of the same privileges.

The same art, unity of design, the combined action of the employed, led them to exercise in a greater degree in their intimacy the greatest toleration for national and religious sentiments. A universal fraternity was born and developed among them. The general body of workmen engaged on one enterprise, then on a second, and even a third, from the first master to the last apprentice, was called a Lodge. They lodged and took their repasts in buildings resembling tents, which were raised during the construction in the vicinity or locality where the edifice was being raised.

All these circumstances had contributed to raise architecture to a degree of perfection it had not attained in any other of the Roman provinces, so that in the third century Britain was celebrated for the great number and knowledge of her architects and workmen, which led to their employment in all the great buildings undertaken by the Romans on the Continent.

Christianity was early disseminated in Britain, and gave to the Masonic Lodges the peculiar character that has distinguished them in all periods. Those same military roads of such immense extent, built by the corporations, over which Rome, the conquering capital of the world, sent her chains to the most distant people, serve now to bear to humanity, fatigued with existence,

the new liberty preached by Christ. Men who, filled with the new faith, felt it their vocation to announce it to all people, traversed these roads from east to west. Notwithstanding new converts were exposed to the most bloody persecution in cities and villages, it was permitted the messengers of truth to follow the Masonic Corporations, who, sometimes alone, sometimes following the legions, traversed the immense empire in all directions.

Great Britain, by a favorable chance, had more mild and humane governors than any other Roman province. The example of authority was easily followed by the people. If, consequently, by order of the emperors, persecutions against the Christians in other provinces were pursued with fearful rigor, a sure asylum was offered to the persecuted in England, and particularly among the Lodges. In addition to this, it happened that many of those who preached the gospel had become craftsmen, to make sure of their daily bread in all countries, and they found among their associates those most disposed toward their pure and humane doctrines. The general equality, and the love of humanity in true Christianity, corresponded to the sentiment already disseminated among the cultivated workmen. When, however, some humane governor felt that he could not forego executing the imperial orders, those who were threatened took refuge in Scotland, the Orkneys, or in Ireland, whence they returned when the tempest was calmed. It was in Scotland that these refugees met the warmest welcome, and they carried thither, in testimony of their gratitude, Agriculture and Christianity. From this epoch may be dated the construction of those magnificent, fortified castles of a peculiar style, that these Christian Masons built for the chiefs of the

nation, the splendid remains of which, even to this day, brave the destructive hand of time, and attest, as they will for all time, the hardihood and artistic genius of their founders.

When Carausius, commandant of a Roman fleet, found himself on the coast of Belgium, and, revolting, set sail for Britain and took possession of it in 287, he declared himself independent of Rome, and assumed the title of emperor. But Carausius, ever fearful of an attack from the Emperor Maximian (whom Diocletian had chosen for co-emperor, giving him the Western Empire), sought above all to conciliate the most important and the most influential society of the country, the Masonic Corporations. It was then composed not only of Romans and Greeks, but particularly of natives. To this end. Carausius confirmed to the corporations at Verulam (now St. Albans), the place of his residence, through Albanus, a Roman knight, and Amfiabulus, a Greek architect, who represented these brotherhoods, their ancient privileges as established by Numa, and of which they had been partially deprived by succeeding emperors, adding to them the right of jurisdiction. It is this independence of every other tribunal or confraternity that is principally expressed in the name Freemasons, given them since that time, to distinguish them from non-privileged Masons who formed no part of the corporations.

Enfranchised from the power of the emperors, Carausius employed all his treasures in augmenting the well-being of the country; he principally employed the Masonic Corporations in the construction of magnificent public edifices, which might favorably compare with other imperial residences.

After the death of Carausius, who was assassinated

by his own partisans (295), on the approach of the fleet bearing Constansius Chlorus (sub-emperor chosen by Maximian and invested with the government of Gaul and Britain), he took possession of Britain, and chose *Eboracium* (now York) as the place of his residence, where were then located the oldest and most important Lodges of the country. That city thenceforward be came the center of all the Britannic Lodges.

After the death of Constantine, called the Great (at York, 306), his son Constantine succeeded him in the dignity of Cæsar. He put a stop to the persecutions against the Christians, and declared himself their protector. After his victory over his rival LICINIUS, he adopted Christianity, rather from motives of policy than conviction, and declared it the religion of the State. From the first Christian communions, where the charitable doctrines of Christ were illustrated in the life of their members, the first apostles of the Gospel came to Britain, and were received in the corporations. These priests of Christ's religion were strangers to the idea of domination, and the unhappy disputes of the four principal archbishops of Christianity had not yet changed the primitive doctrine and the words of Christ, who said, that he should be the first among them who served with the greatest devotion. As the body of man and his soul are made to belong to each other, and to penetrate each other, so the Lodges and those of their members who preached Christ were mutually united. The confiding and cultivated mind of the artist was open to the impressions of a morality embracing the whole human race. The sentiment of art rejected all idea of sophistry. The social life of the Lodges had already long resembled the first associations of Christians; thus the first apostles of the Gospel

but added more intimacy to the life of the Lodges. But on the other hand, the contemplative and patient life of the early Christians required among them a virile and robust strength. The necessity of architecture in those days, assured them of liberty wherever their creating pilgrimages might lead them.

The craftsmen who came to announce Christianity remained free from the temptations of a ridiculous ambition, and their doctrine retained a peculiar simplicity, comprehensible by every human heart. To remain intelligible and dear to their companions in the Lodge, they had but to unfold to them the first acquirements of primitive Christianity; and as they were yet frequently obliged to seek refuge in Scotland, in Ireland, or the Orkneys, and to live as culdees or hermits, it was necessary for them to give the simplest interpretation to their doctrines, to accommodate them to the understanding of this magnanimous race of northern heroes, still so close to a state of nature. Thus it was that Christianity was preserved in a greater state of purity in Great Britain than elsewhere.

The influence of the corporations augmented at the same time that that of Christianity was increased by Constantine. They were called upon in all directions to erect Christian churches. Constantine himself, who, like his father, inhabited York in the early part of his reign, was personally acquainted with the principal members of the corporations, many of whom accompanied him to the East.

The destroying tendencies of the Germans against the Roman empire were daily becoming more threatening. They no longer contented themselves with pillaging the conquered provinces that they had formerly abandoned after invading them, but they commenced to finally establish themselves there. People coming from a greater distance constantly pushed forward their predecessors, who penetrated further into the Roman possessions, and thus Great Britain found herself more and more isolated from the Roman Continent.

From the beginning of the third century, the Romans had been almost constantly engaged in fighting the mountaineers of Scotland. Finding themselves surrounded with embarrassments, they deemed it prudent no longer to employ in the defense of Britain forces they needed elsewhere. Attacked by the Goths in the very heart of their empire, they gradually withdrew their legions from Britain, and finally quitted it altogether in the year 426. The Britons then called to their aid, against the Scots and pirates infesting their coasts, the Saxons and pagan Angles. These auxiliaries, however, proved inimical to them. They repulsed the Scotch, but they took possession of England, and founded the seven Anglo-Saxon kingdoms. The gross barbarism of these conquerors made them the enemies of civilization; cities and villages were destroyed, and the flourishing well-being of England disappeared. What Christians or civilized inhabitants there were took refuge in the mountains of Wales, which the Anglo-Saxons never conquered, or in Scotland, or the Islands. There were preserved the ancient British language, the Christianity of the hermits, and the architecture of the Lodges, with their ancient institutions.

After the first impetuosity of the Saxons and Angles was calmed, and peaceful agriculture took the place of ravaging war, a few isolated Culdees left their places of refuge, and made several converts among the neighboring nobles and people, but met with no success among the kings. Near the end of the sixth century, the gen-

tle light of the primitive doctrine of Christ commenced and gradually spread to the center of the seven kingdoms.

The Benedictine monks sent by the Pope under Austin, a celebrated architect, to convert the Anglo-Saxons, had gradually succeeded in converting and baptizing all the kings of the seven countries. Not-withstanding the monks used every endeavor to strengthen the power of the Pope, by putting forward the dogmas of Catholicism, they found the influence of the hermits too strong to be immediately suppressed. To this circumstance is to be attributed the characteristic and free spirit which, in the convents of England, was infinitely more favorable to the development of science than in those on the Continent.

In order to insure themselves a durable influence, many of the Benedictines at this period studied and practiced architecture. These monks, and principally Austin, the priest-architect, the apostle of England, and the first Archbishop of Canterbury, revived the ancient Masonic corporations, then so reduced in numbers as to be unequal to the immense constructions projected by these new apostles of Christianity. In England, as on the Continent, the Lodges were united with the convents, and the Masonic institutions predominated more or less, as the masters were abbots or monks, and the architects lay brethren; the lodge meetings, too, were generally held in the convents, and if an abbot presided, he was generally called worshipful master or worshipful brother, from whence is derived the title now used in our Lodges.

After the close of the seventh century, the bishops and abbots made frequent journeys to Rome, partly to bring back statues and pictures, but principally to persuade architects and artists to emigrate to and remain in England. These architects, who built castles for the nobles, and churches and convents for the clergy, were treated with marked attention, and the leading men concerted with them the means of reestablishing the arts and good taste. But here we find that the profound sentiment of ancient Augustan art as taught by Vitruvius, had been more fully preserved by the Masters in Scotland and Wales than those on the Continent.

The British Lodges received a new impulse as the result of these circumstances. They were no longer exclusively composed of operative masons and architects; but powerful and enlightened men, who loved and protected the arts, commenced uniting with them as free and accepted Masons. The Lodge at York again became and remained the most important one. From the beginning of the eighth century, free men only were admitted in the Society, so that no one could in any way hinder their enjoyment of Masonic privileges. Subsequently, those who desired to become masters were obliged to make three journeys to foreign countries, and after each journey, demonstrate their progress in architecture to the chiefs. The style and expression of English architecture was to be made to conform to the Scottish, which in the eighth century had attained a high degree of perfection. This obligation produced a particular modification in the constitution of the Lodges. While the general assembly were engaged with architecture in its general relations, particular sections were formed, and devoted their study more especially to Scottish models. Every important decision required a careful inspection of those admirable models-hence frequent journeys were made from York to Scotland.

A fixed place of rendezvous was also required to

deliberate on the observations made, and, for that purpose, choice was made of the Valley of Glenbeg, on the northeast coast of Scotland, opposite the Isle of Sky.

There were two old castles there, built in a remarkable manner, of stone without lime or mortar, and which appeared to have served as places of refuge during the wars in the most remote periods. It was in these castles that the council of masters assembled; they were called masters of the valley, or Scottish masters. They formed a kind of élite, in contradistinction to all the members of the Lodge; and to them was confided the conscientious culture of the study of Scotch models.

This institution of the Masonic corporations, with the convents, was enabled to preserve the treasures of science and art after the fall of Rome, in such high esteem, that the members of these associations, notwithstanding the then political inferiority of Great Britain, succeeded in creating for themselves, by their indomitable perseverance, a circle of influence and activity embracing nearly all the West. How many apostles of Christianity have the Irish convents of Sky and Bangor alone sent forth! And they were all accompanied or followed by Masonic craftsmen, to insure the fruition of the good seed by the construction of churches and convents.

During the invasion and war with the Danes (835-870), nearly all the churches and convents were devastated or burned, and with them all the ancient documents of the Lodges, preserved in the archives of the convents. In order to rebuild these religious monuments, the King Athelstane, through his youngest son, Edwin, who had studied architecture, assembled the various Lodges throughout the country, to reconstitute them according to their ancient laws. He confirmed to

them all the privileges enjoyed by the freest of the Roman colleges in the days of the republic. The constitution presented by ATHELSTANE to the Assembly of Masons, called the Charter of York, is full of the spirit of the early Christian communities, and proves by its introduction the independence of the Masonic corporations, and the slight influence exercised by the Roman Catholic elergy over them.*

All edifices destined to the worship of God were then dedicated and consecrated to a saint; all the corporations of the period chose one for a patron. Freemasons chose for theirs St. John the Baptist, because his festival, occurred on the 24th of June, the day of the summer solstice. This day had always been celebrated by the people of antiquity, and by Masons from their foundation, as the solstitial epoch when the sun is in his meridian splendor, and nature clothed in her richest habiliments. As the successors of the Roman colleges, the English Masons preserved these cherished feasts; but to prevent the hostility of the clergy, they were obliged to give them a form analogous to the new manners and the dominant religion. Since then they have been called, not exclusively Freemasons, but more frequently, brotherhood or Lodges of St. John, and subsequently Brethren of St. John. Under this latter style they were best known on the Continent.

Masonic Corporations in Gaul.

While the Masonic corporations were making such extraordinary progress in Britain, they were established and augmented with no less success in all the provinces of trans-Alpine Gaul, and after the abandonment

of those provinces by the Romans (486), in all the countries that had been subject to their dominion, especially in France; these Fraternities were called there free corporations, and their members brother Masons.† The remains of the ancient Roman Colleges of builders had maintained their earliest organization in Lombardy, where Côme was a celebrated school of architecture; they multiplied so rapidly from 1000 to 1100 that they could no longer find employment. These corporations, after having obtained from the Popes the renewal of their ancient privileges, in fact, an exclusive monopoly, of erecting religious monuments throughout Christendom, spread through all Christian countries. Notwithstanding a portion of the members of these corporations were opposed to the Popes in matters of religious belief, those Monopolies were nevertheless confirmed and renewed from Nicholas III. (1277) to Benedict XII. (1334), who, in addition, granted them special diplomas. These diplomas relieved them from the operation of all local statutes, royal edicts, or municipal regulations, concerning taxes or other payment obligatory on the inhabitants of the They also conceded to them the right of determining their own wages and regulating in their general assemblies all matters relating to their internal government. All artists not members of the Society were forbidden to establish themselves in opposition thereto, and all sovereigns were warned not to sustain their subjects in such a rebellion against the church.

We find these corporations or fraternities at all periods, but especially in the mediæval age, in all the

[†] For matters relating to the history of the society in France, see the Chronological Table, and Historical Epitome of Freemasonry in Gaul.

countries of Europe—in England, Germany, Gaul, in Italy, Spain, and Portugal—either under the name of Brethren of St. John, Masonic Fraternity, or Corporations of Operative Builders. They erected all those sublime monuments and gigantic basilica which must command the admiration of the latest posterity.

Wherever these corporations established themselves they created centers of propaganda, by adopting eminent men as patrons, and continuing to receive and initiate others in their internal secrets. These latter, laying aside the material object, sought only after the mystic meaning, and established Lodges outside of the corporations to pursue their philosophical investiga-The danger of persecution in those days of ignorance, obliged them to surround their actions with the most profound secrecy. Their doctrines having prevailed in society to a greater or less degree, they were accused by the priests of seeking to introduce schisms in the church, troubles and seditions against the temporal government, hatred against the Supreme Pontiff and all sovereigns, and, finally, of undertaking to reestablish the Order of the Temple, and avenge the death of its last Grand Master on the descendants of the kings and princes who were guilty of it. appears from a document, the authority of which, however, is not yet completely established, that the representatives of nineteen Lodges from various countries held an assembly in Cologne, under Bishop HERMAN V., in 1535. At this meeting they are said to have drawn up an instrument in which are enunciated the doctrines and aims of the society, so that if by the intolerance of the fellow-citizens they found it impossible to maintain themselves, they might transfer their doctrines to other parts of the world.

The persecutions of the ultramontane clergy forced these lodges to dissolve.

Masonic Corporations in Germany.

Beside the Lodges already spoken of as having been formed outside of the corporations, there existed in Germany at this epoch a great many Lodges which, like those in England, had acknowledged the superiority of some of their number, and had consequently given them the title of Grand Lodge (Haupthutte). There were five of them, and they were located at Cologne, Strasburg, Vienna, Zurich, and Magdeburgh. former was at first the most important of all; and the master builder of the cathedral at Cologne was acknowledged as the chief of all the masters and workmen of Lower Germany, as the Master of Strasburgh was of those of the upper country. At a later period a central authority was established, and Strasburgh, where the buildings were still continued, disputed the preeminence with Cologne, and finally became the seat of the Grand Mastership. From thence sprang a part of the Lodges in France, in Hesse, Sonabbe, Thuringe, Franconia, and Bavaria. The Lodges of Belgium and another part of France were subordinate to the Grand Lodge of Cologne. Those of Austria, Hungary, and Styria owed obedience to the Grand Lodge of Vienna. While the Cathedral at Berne was being erected, the Lodges of Switzerland were governed by the Grand Lodge at that place, and subsequently by the one at Zurich, where it was transfered in 1502. The Lodges of Saxony, which at first acknowledged the Grand Lodge at Strasburgh, were at a later period placed under that at Magdeburgh.

These five Grand Lodges had each an independent and sovereign jurisdiction, and gave final decision on all cases brought before them, according to the statutes of the Society. These ancient statutes, revised the 25th April, 1459, by the Chiefs of Lodges assembled at Ratisbone, and printed for the first time in 1464, were entitled: Statutes and Regulations of the Fraternity Stone-Cutters of Strasburg.

This Constitution, sanctioned by the Emperor Maximilian, in 1498, was confirmed by Charles Quint, in 1520, Ferdinand in 1558, and their successors.

As early as the close of the fifteenth century, the crying abuses of the clergy and popes had cooled religious fervor, shaken the faith, and thus rendered impossible the completion of a certain number of churches partly finished; the result of this in many countries, and especially in France, was the dissolution of the Masonic corporations. Then came Luther's Reformation, which shook the Papal power to its very foundations, and, putting a final stop to the construction of those vast monuments of Catholic worship, gave the final blow to the Masonic corporations of all countries. A large portion of the corporations in Germany having been gradually dissolved (those in Swituerland were already so in 1522, by an edict of the Helvetic Diet), the jurisdiction of the four remaining Grand Lodges was much circumscribed, and having nothing further to build or decide, the Diet of the Empire, sitting at Ratisbone, abrogated them by act of March 16, 1707, and ordained that differences between builders should in future be submitted to the civil tribunals.

During the troubles by which England was desolated toward the middle of the 17th century, and after the decapitation of Charles I. (1649), the Masons of that

country, and particularly those in Scotland, labored in secret for the reestablishment of the throne destroyed by Cromwell; for this purpose they invented several higher degrees, and, in a word, gave to Masonry an entirely political character. The dissensions to which the country was a prey had already led to a separation between the operative and speculative or accepted Masons. The latter were honorary members, men of influence and high position, who had, according to immemorial usage, been affiliated with the society. It was by their influence that Charles II., initiated during his exile, was raised to the throne in 1660; and it was through him that Masonry was called the Royal Art, because it was by means of it that he was restored to his throne. At this period the Lodges in Great Britain were composed of a majority of accepted Masons, with very few artists, and no longer directed their attention to the material object of the association, which was finally abandoned during the troubles. Notwithstanding the restoration of the STUARTS, protectors of Freemasonry, the number of Lodges was constantly diminishing, and those that remained were not attended.

Transformation of Freemasonry from an Operative to a Philosophical Institution.

At this period (1703), St. Paul's Lodge, the oldest of the four then existing in London, adopted an important resolution, looking to an augmentation of the constantly decreasing numbers of the Fraternity, and the recovery of its moral importance; she decided to continue this excellent association by religiously preserving its traditional symbols and humane doctrines; and that thenceforward the "privileges of Masonry should no longer be exclusively confined to operative Masons; that men of different professions should be invited to participate, provided they were regularly approved and initiated in the Fraternity." This important decision entirely changed the face of the Society, and transformed it to what it now is; but there were many obstacles to be removed; many years were to pass away ere it could be put into execution; first there was want of union, then political troubles, but above all the infirmity of the Grand Master, Wren.

It was after his death (1716), that the four Lodges united and called a general assembly of all the Masons in London and its neighborhood, for the purpose of electing a new Grand Master, to separate from the Grand Lodge at York, then nearly defunct, and finally to give effect to the resolution of St. Paul's Lodge.

At this assembly they agreed upon the basis of that Constitution, which was subsequently sanctioned, accepted, and printed under the title of Constitution of the Ancient and Worshipful Fraternity of Freemasons. From this epoch dates the era of modern Freemasonry.

The civilizing principle contained in the doctrines of Freemasonry, after having broken the shackles that contracted and stifled it in the narrow bounds of a mechanical association, gave freedom to its power of expansion, causing it to pervade the social body and animate it with a new life. In the space of twenty-five years the new Freemasonry spread in a most miraculous manner to nearly every part of the world It traveled from England to France, Belgium, Holland, Germany, and America; then to Portugal, Spain, Italy, Switzerland, Sweden, and Poland; and in 1740, we find Lodges in Denmark, Bohemia, Russia, the Antilles, Africa, and India.

If Freemasonry has ceased to build Temples, if it has ceased by the aid of architectural constructions to raise all hearts toward the Deity, all eyes and all hopes to heaven, it has none the less continued the work of moral and spiritual edification, and its success fully justifies the point of departure, its noble aim of fraternity that it proposes to accomplish in the world.

It is beyond doubt that it has always exercised a powerful and salutary influence on social progress; and if, in our day, instead of being at the head of profane society, it is found in some countries following the age, we must attribute the fact in a great measure to the destruction of the uniformity on which it was at first erected. This destruction is due to innovations introduced during the last century, by members led astray by false lights. Hence the various rites, misunderstandings, divisions of strength; grave inconveniences, somewhat neutralized, it is true, by the good sense of a majority of the order, who, notwithstanding the differences established between them, still regard each other as brethren and equals.

This Society, unparalleled in the records of history coming from age to age, through a thousand perils, to us, to pass from us to future generations, was in the last century, owing to the schisms already noticed, violently calumniated, persecuted by kings and priests, its members despoiled, loaded with irons, and put to death.

Divers Opinions on the Origin of Freemasonry—its Doctrines, its Design, its Luture.

The origin of Freemasonry was for a considerable period involved in obscurity; for on whatever side we

sought to penetrate, we found ourselves surrounded with darkness. To the researches of a few Masonic historians, we owe the fact that this darkness is now nearly dispelled; and to the want of clearness in our history, added to the multiplicity of systems introduced, is to be attributed the variety of opinions given by numerous authors as to its origin. The similarity that its forms and initiation present with the Mysteries of Egypt, and other Societies and philosophical Schools of antiquity, as the Dionysians, the Essenes, the Pythagoreans, induced some to place its origin among them; while others, led into error by the symbols and words of Hebrew origin, pretended that it originated at the building of Solomon's Temple, of which we find detailed description in the book of Kings. This Temple-erected in the year 1012 before our era, by King Solomon, an initiate in the Mysteries of his country, and consecrated by him, nine years later, to the glory of the only and living Gop-was the first public manifestation of such a Being. From this point of view, and as a master-piece of architecture representing the image and harmony of the universe, it symbolizes in Freemasonry that moral edifice to which each one should bring a stone. As Masonry, in addition to this, religiously preserves the ancient traditions and sublime allegories that have been entrusted to her (one of which especially relates to the building of the Temple), we may easily perceive an explanation of the error into which so many authors have fallen, by taking these allegories for facts. Numbers of them have sought and presume to recognize its origin in the usages and mysteries of the early Christians, among whom the initiation was similar to that of the pagans; others, again, place it in the Middle Ages, in Knighthood, in the Order of the Temple, that of St. John of Jerusalem; and others, finally, in the Masonic corporations, of that period. From what has already been said, it will be seen that this latter opinion is the most correct, since these corporations were in fact the legitimate successors of the Roman Colleges.

Another point which has materially contributed to the prevalence of error in the researches on the origin of the Society is the difference in the two forms of initiation—that of the first degree being borrowed from the Egyptian mysteries, while that of the second and third belongs entirely to those of the Hebrews. may be explained thus: When, at the foundation of the Colleges of Builders by Numa Pompilius, as at once a fraternity of arts and a religious society, the greater part of the artists being Greeks, and initiates in the mysteries of their countries, they imitated in their religious ceremonies the form of initiation practiced in their mysteries; when at a later period a large number of Hebrew artists were affiliated with the Colleges, they, in turn, introduced a portion of the Jewish initiation, with its beautiful allegories.

While it is probable that the form of initiation now in use has a very slight resemblance to that practiced by the Colleges of Builders, and that this form has been frequently changed or modified according to the country or the men placed at the head of the Fraternity, it nevertheless appears that the basis and certain forms have been scrupulously preserved. The rituals established in London towards 1650 (see General Chronology), and which were again modified in 1717, must have been based on Anglo-Saxon documents. The Fraternity of Masons, having even at that period abandoned the operative design of the institution,

appears to have joined to the first initiation the trials to which the master had previously subjected, reserving, however, to that degree the Hebrew allegory upon which it has always been formed.*

Notwithstanding the relations existing between the ancient mysteries and the Freemasonry of the present day, in its forms of imitation, the latter is to be regarded as an imitation, and not as a continuation; for the initiation of the ancient mysteries was a school where were taught arts, science, morality, legislation, philosophy, and philanthropy, the worship of and the phenomena of nature; while Freemasonry is the resumé of Divine and human wisdom; that is to say, of all the perfections that lessen the distance between man and his reator. It is a universal system of morality suitable for the man of every climate, the disciple of every religion. Unlike these last, she receives not, but gives the law, because her morality, one and immutable, is more extended and more universal than that of any exclusive religion, which classes individuals into pagans, idolators, schismatics, sectarians and infidels; while Masonry regards her disciples only as brethren, to whom she opens her temples to enfranchise them from the prejudices of their country or the religious errors of their fathers, by teaching them to love and succor one

another; for Masonry grieves at and flies from error, but she neither hates nor persecutes; her aim may, then, be summed up in these words: to efface among men the prejudices of rank, the conventional distinctions of birth, opinion, and nationality; to annihilate fanaticism and superstition; to extirpate national hatreds and scourges of war; in a word, to arrive by free and peaceful progress at the establishment of that eternal and universal right by which each individual may freely develop all his faculties, and assist with the plenitude of his power the general well-being, and thus unite the whole human race as a single family of brethren in the ties of love, science and labor.

Humanity is slowly accomplishing its great revolution around the brilliant axis of truth, a long march, during which many peoples, many civilizations have had, like the day, their morning and their evening; but when the idea shall be stripped of symbolism and be seen in its glorious nudity, when the blaze of truth shall have lighted the world, and the doctrines of Masonry shall be the religion of all people, then shall be realized the sublime ideal mysteriously contained in the symbols of Freemasonry. That time is doubtless yet far distant; but it will come, for it is marked by destiny in the order of the ages.

Even now, Eternal Justice, holding the sacred balance, perceives the daily diminishing sum of popular errors, the growth of knowledge, principles, and truth, preparing a final triumph and an enduring reign.

GENERAL HISTORY.

SKETCH OF THE MASONIC CORPORATIONS IN GAUL FROM THEIR INTRODUCTION (60 B. C.)* TO THEIR DISSOLUTION, IN THE SIXTEENTH CENTURY.

After ten years of struggles and combats the old Gallic nation perished. Everything, the most laudable devotion, as well as the highest courage, had to give way and submit to the vast genius of the Cesars; it was in vain that the various peoples disputed their territory step by step; the Roman legions surmounted all obstacles, filled morasses, opened roads through the forests, took nearly all the cities to which they laid siege, and won about all the battles. After exhausting all efforts for defense, Gaul, driven to its last entrenchments, was obliged to submit to the yoke of the conqueror; she became one of the finest and richest provinces of the vast Roman empire.

According to Plutarch, Cesar, in carrying out his long and perilous enterprise, had taken more than 800 cities, subjugated more than three millions of

^{*} Long before this period companies of traveling builders, with their Masters at their head, had followed the Roman legions in the south of Gaul, and in Spain, and had founded cities there, Cordova for example; but it was not till the time of Cesar that complete colleges were called there by him to rebuild the conquered cities.

men, of whom one million perished in battle and the rest were reduced to captivity; but at last the work of conquest was completed (60 B. C.).

CESAR treated the conquered provinces with great lenity; to Gaul he left her lands, her houses, and the essential forms of her government. He even gave her the titles and rights of a Roman city, but

he required the payment of tribute.

The old Gauls gradually abandoned their rude and savage customs for gentler and more civilized forms. They left their ancient oppida of difficult approach for elegant cities embellished with numerous monuments. Near the site of battles grew up cities similar to the Italian. The new cities built under direction of the Corporations, attached in part to Roman legions, took latin names, received magistrates and pontiffs from Rome. Soon magnificent edifices arose in the sacred places; fine statues of Greciæ-latin art were substituted for the hideous imitations of the Celtic divinities; morasses filled with rushes, and vast plains covered with heath, were converted into fields and meadows: the forests were thinned out and the soil cultivated as in the fine countries beyond the Alps. Numerous roads opened communication in every direction; ships crowded to the seaports as along the Mediterranean; commerce extended; manufactures were organized, and the various, products of the country were carried to all the provinces of the empire.

Already in CESAR's time Gaul was traversed with roads in every direction; but it was under Augustus that they were designed and executed in the prov-

He brought from Venice and Lombardy members of the colleges of builders to undertake the immense labors required by the conquest, while from Rome he called all the builders and engineers who could be spared. These corporations, retaining their organization and important privileges, increased greatly in numbers. Some were occupied in the construction of roads, and directed the labors of the Roman soldiers; others, and these were generally attached to the legions, built fortifications and intrenched camps; other colleges, composed of workers in wood and metal, built boats and ships for the service of the State; others, still, were exclusively occupied in the erection of temples and public monuments; and, finally, another portion constructed bridges and acqueducts.

Among the means of pacification employed by the Roman emperors was that of founding a number of military colonies. Charged with the duty of restraining the more unruly nations, and of defending the frontiers against the Germans, these colonies, from which, in many instances, sprang cities, were in daily contact with the inhabitants, and communicated to them their tastes and usages; they were composed, too, of Roman citizens enjoying the same rights and privileges as if they were living in Italy.

The Emperor Augustus, after having (B. C. 27), at Narbonne, regulated the taxes and internal affairs, and created schools, busied himself in having constructed, by the colleges of architects, roads, acqueducts, and intrenched camps. From that period may be dated the prosperity of Lyons, which, under

the Roman domination became the capital of Gaul, the seat of government, and the imperial residence during the travels of Augustus, and those of the greater number of his successors.

CESAR and AUGUSTUS accepted, moreover, the patronage of many cities, which were called *Julians* and *Augustales*, and enjoyed special privileges. The older cities, as Marseilles, Arles, Aix, and Narbonne, were considerably enlarged and decorated with monuments; but many others, built on the locations of ancient Gallic cities destroyed during the struggle, arose from the ruins by the prodigious activity of the colleges of builders, aided by the Roman soldiers and the local populations.

Among those cities that finally became the most important were Rheims, Rouen, Tours, Bourges, Sens, Bordeaux, Besançon, Lyons, Vienna, Toulouse, Paris, and Treves, which last was chosen as the residence of the Prefects of Gaul. They were organized exactly on the same plan as Rome, which remained the seat of government. Each had its forum, its capitol, its theaters, amphitheaters, temples, basalisks, roads, acqueducts, schools, where belles-lettres were taught with a success closely rivaling that obtained at Athens under Pericles, and Rome under Augustus.

The spectacle presented by Gaul under the twelve Cesars is of the highest interest. The colleges of architects composed mainly of artists and men versed in the sciences, had contributed to this high degree of splendor as much by the great number of monuments they had erected in the principal cities of Gaul, under the reign of Augustus, as by their

knowledge and benevolent principles. Hence, even at that early date, the Fraternity was regarded with so much consideration that many distinguished men sought to be united with it as honorary members, even Augustus himself, it is said, being thus received. Then, also, the most illustrious patricians were seen to prefer a residence in Gaul to that of Italy. Agrippa, Drusus, Tiberius, and the wealthiest Romans sought missions in Gaul, where Roman institutions, Roman manners, letters and arts, were transplanted to a new soil, and where they received as admirable a development as in the most flourishing years of Italy.

It is to be observed that all these productions of the mind went through the same phases in the two countries, and in each were influenced by the good or bad acts of the emperors, some of whom labored for the prosperity of the province, while others overwhelmed it with vexatious taxes.

Until the fourth century the arts, especially that of architecture, flourished abundantly in Gaul. From Constantine to the defeat of Syagrius the emperors continued to visit the country, to defend it against the invasions of the Germans, Saxons, and others, who fell upon the Gauls with indefatigable persistency; but the Franks appear to have been the most redoubtable of all, for no defeat could subdue them, until Julian succeeded in overcoming them (355). It was after his conquest of this nation that he took up his residence at Lutitia (Paris), where he caused a vast palace to be erected, and of the baths of which we may still see the ruins.*

^{*} Paris, Rue de la Harpe.

Under his successors the aggressions became more active and audacious, the ravages more terrible; the imperial power daily lost strength and influence. Stillicon sustained for a time the power of Honorius in Gaul, but after him the Sclaves, Alains and Huns, pillaged and devastated the country without mercy. The Visigoths and Burgundians were even enabled to found establishments. ATAULPHE. King of the Goths, fought the German hordes for some time, but he was in turn forced from Narbonne, and repulsed in the south by Constance, a general in the army of Honorius. It was during this war that most of the fine monuments erected by the Roman colleges were destroyed; monuments of which we may judge by the remaining vestiges of the amphitheaters at Arles, Frejus, Nimes, and Saintes, the acqueducts of the Pont du Gard, Lyons, Vienna, and Nevis.

Honorius reorganized the Gallic country, made Arles the capital, and issued a proclamation inviting the people to reconstruct twenty-four of the fallen cities, and to reëstablish their bridges and roads. To this end he sent artist-builders through all the ravaged country to direct their labors. But all these improvements were of short duration, for the barbarous nations continued their incursions, and the Franks finally triumphed. It was in vain that Aetius beat the Visigoths, repulsed the Burgundians, defeated Attila; in vain that Majorieu took Lyons from Theodoric; the Franks gained possession of Mayence, Treves, and Cologne, destroyed the buildings, heaped ruins on ruins; they established them-

selves at Tournay, and from there advanced gradually over the territory of the empire. At last Clovis appeared, and Gaul escaped forever from the Roman power. Then it was that a new art arose on the ruins of the old, started from a new base, and was developed, borrowing material elements from the past, but clothing them with another symbol.

The Masonic Corporations organized outside of the Roman legions quartered in Gaul—and their numbers were considerable—remained in the country after the retreat of the Romans (486); for centuries they had been admitting the Gauls to membership, and many of them embraced Christianity, which, from the beginning of the third century, had many disciples in the country. Being no longer exclusively employed by the governments, and their privileges being no longer the same as under the Romans, a change in their organization took place; the different arts and trades, which had hitherto been embraced in a single brotherhood, separated and formed corporations by themselves, as we find them at a later period organized into guilds, of which the character and regulations though degenerated, had preserved vestiges of the old Roman colleges. The Corporations of Masons, the largest and in every respect the most important, alone preserved their primitive organization and privileges; they continued to devote themselves to the erection of religious edifices, and had already been entrusted with such buildings at Amiens, Beauvais, Soissons, Rheims, and Paris, by the new apostles coming from Rome in 257 and instituted as bishops over the new buildings. These Christian Ma-

sons, guided by these bishops, who inspired them with horror for the pagan temples, labored in all directions for the destruction of the many buildings and works of art which had escaped the ravages of war. After them came the barbarians, ravaging the East and West, leaving ruin in their footsteps, and making the very earth a sepulcher for the fallen remains of art. Under the reigns of Childeric (460-481), Clovis (481-511), CLOTARIUS (511-561), many churches were built on the ruins of pagan temples, and at the close of the sixth century there were already a large number in the country. During the international wars, the invasions of the barbarians and social struggles, the study and practice of the various branches of art took refuge in the monasteries; there architecture, sculpture, and painting were specially cultivated. When a church was to be built it was an ecclesiastic, a pupil and member of the Masonic Corporations, who furnished the plan, executed by the latter under his direction. Saint Eloisius, bishop of Novon (659), Saint FEROL, of Limoges, DALMAC, bishop of Rhodes. and Agricola, bishop of Chalons (680-700), were celebrated architects. But the corporations had also educated many skillful architects among the laity whose fame had extended to England; for in the beginning of the seventh century the Bishop of Yarmouth came to Gaul to seek them, on account of their scarcity in England, owing to the great number of edifices then building. Later still, CHARLES MAR-TEL (740), who reigned over France under the title of Mayor of the Palace, sent many masters and workmen there, at the request of the Anglo-Saxon kings.

The invasion of the Arabs (718) arrested the onward progress of the arts, begun in the seventh century, and it was not till the days of Charlemagne (768–814), who sent to Lombardy for stone-dressers, that architecture was again cultivated with success. The qualification of stone-dresser, or master of the work, was then given to the greatest architects of Europe, and whosoever desired to become an architect first applied for admission to a corporation to learn stone-cutting, which was considered the basis of the art; he was only acknowledged Master after having passed the several degrees of apprentice-ship. At this period the Latin style prevailed in all buildings—the Roman, or, as it was termed, the Transition style, succeeding it.*

The year 1000, so much dreaded, at last arrived; it was to bring with it the reign of Anti-Christ and the end of the world. But no cataclysm shook our planet from its propriety; nevertheless the fright of the Christian world lasted till 1003, when the people saluted with joy the rising glory of a new world.

* All the monuments constructed by the Masonic corporations were built after certain forms and rules, called *style*, which were adopted by the chiefs, and to which the overseers were obliged to conform. There were four periods in which the style was peculiar, and distinct from the others.

In the first period the Latin style prevailed from the fourth to the eleventh century, then the Roman during the eleventh and first half of the twelfth century.

In the second period the Transition from 1150 to 1200.

In the third, the primary ogee during the thirteenth century; the secondary during the fourteenth, and tertiary at the close of the fourteenth and during the fifteenth century.

In the fourth period the renaissance, or old Latin style, prevailed from the close of the sixteenth to the seventeenth century.

Art, like society, awakened from its long lethargy, and was transformed. A new energy was developed, and there was a renewal of nearly all the edifices of the Christian world. WILLIAM the Conqueror, King of England (1054), called out a multitude of Norman architects, educated in the schools of Lombardy, MANSERIUS, LANFRANC, ROBERT DE BLOIS, REMY DE FECAMP, and many other French architects, who razed to rebuild the greatest and finest cathedrals of England. At this time many Masons were qualified in the Italian schools of Lombardy, which, in the tenth century, was the center of an active civilization, where the remains of the old Roman colleges had maintained themselves with their ancient organization and privileges under the name of free corporations. The most noted was that of Côme, which had acquired so great superiority that the title of "Magistri Comancini," Masters of Côme, became a generic name for all the members of the building Fraternities. They always maintained their secret teachings, their mysteries, their jurisdictions, and their own judges.

While these corporations had covered Lombardy with religious edifices, their numbers had so increased that the country could no longer afford them all occupation. A certain number united and constituted themselves into a Fraternity to travel into all countries where Christianity yet needed churches and monasteries. The Popes approved this design, and conferred on the corporations, as well as those formed at a later period for a similar object, an exclusive monopoly, which was respected and sanctioned by all the kings.

We find them again in France in the eleventh century, where they were known as brother Masons, brother Pontiffs,* and sometimes as Freemasons. They were almost exclusively employed and directed by the religious orders. Abbots and prelates made it a point of honor to enter this association and participate in its secrets, thus adding great stability to the institution. The brother Masons were bound by a mutual contract of hospitality, succor, and good offices, which enabled them to accomplish the longest journeys at small expense, and with great safety.

The Pontiffs, forming a civil and religious community similar to the old Roman colleges, busied themselves more especially with bridges. They built nearly all the bridges in Provence and Lorraine, and

especially that at Avignon (1180).

The architect-in-chief of the corporations, who, in the beginning, was frequently a Benedictine monk, was followed by a company of Italian, English, French, Dutch, German, and Greek artists or artisans, and they traveled from one country to another, especially when required to build some great monument.

The craftsmen lived in sheds which they usually built near the edifice in process of construction, and

preferably in elevated spots.

The Master had the general direction. Ten men were placed under a warden, and none but actual members participated in the work. When the building was completed they journeyed elsewhere in quest of fortune.

^{*} Bridge-builders.

Generally, they were assisted by the people, who carted their materials, while from the nobles they received presents of money or food. The principal cities had their workmen united in guilds having their fundamental statutes and by-laws, and enjoying in addition to the privileges of their art the rights of citizenship.

It was under the reigns of Philip Augustus (1180–1223) and St. Louis (1226–1270) that were conceived those magnificent cathedrals which may be called sublime sanctuaries of Almighty God; grand conceptions of Christian genius, immortal poems written by the faith of these Mason philosophers.

In the eyes of the vulgar these monuments are but masses of stone regularly piled together, their forms but the expression of an idea to indicate a temple, a palace, or any other purpose for which they might be used; but to the philosopher that form had a nobler and higher mission, that of transmitting to future generations the ideas, the manners, the progress in civilization of their builders, and being the faithful images of the civil and religious knowledge of the people; and thus the different talents employed in planning and executing the ancient temples and those of the middle ages seem still to inhabit them, and each of these monuments appears to be animated by the soul of its author.

Without entering into the details of the gigantic conceptions represented by the cathedrals of Cologne, Strasburgh, Paris, and others, we stop a moment to consider them in their entirety. We find, apart from the boldness of their design, the most harmonious

union of elements, which, at first sight, appear diametrically opposed to each other; and our first sentiment is that of astonishment; but when we perceive that a single original, ingenious principle, disposing of the smallest parts and descending to the most minute details, governs and gives strength and grace to the whole, the soul is filled with admiration.

The principle of repetition and regular variation of a fundamental form which may be noticed in the interior of these monuments was also followed in the various parts of the exterior. Everywhere the type

of the whole is presented in the details.*

And we find also in the compositions of these philosophical architects a marvelous principle of development of a small number of fundamental forms, proceeding from the simple to the composite, as Haüy has demonstrated it in minerals as being the principle of crystalization, and as Goethe found it in plants as the principle of vegetable metamorphosis.

The bonds of fraternity which united all the members of the society of Freemasons explain how it happens that many of the monuments erected in the various countries of Europe offer an analogy, not to say an identity, which is very striking, especially

if we start from the thirteenth century.

The architects of all the religious edifices of the Latin church had learned the art at the same central school; they obeyed the laws of the same hierarchy, directed their buildings on the same principles, and wherever they were sent kept up with each other an assiduous correspondence. So that all modifications

^{*}Boissérée. History of the Cologne cathedral.

and improvements became at once the property of the whole body. The Freemasons were obliged to submit to the general plan adopted for religious edifices, being allowed to follow their own ideas and inspirations in regard to ornaments and details only. This explains why the contemporaneous monuments of Alsatia, Pictou, Normandy, Burgundy, Provence, and Auvergne, present, especially in their ornamentation, a special appearance, relating in some measure to local circumstances and the nature of the materials employed.

The enormous sacrifices made by the people to build these churches, joined to the crying abuses of the clergy and the Popes, had in the fifteenth century so chilled the ardor and shaken the faith that no new churches were undertaken, and even many in the process of construction could not be finished.

The progress of the reformation completed the destruction of the papal power and stopped forever the construction of these vast religious edifices.

The Masonic corporations no longer enjoying the protection of the Pope, and their privileges having become valueless since there were no more religious edifices to be built, those in France were for the most part dissolved and dispersed in the beginning of the seventeenth century, the fragments gradually uniting with the guilds in the various cities. Francis I., in 1539, finally suspended all corporations of workmen, and thus Freemasonry, according to the old signification of the word, died out in France.

Since then, architects have undertaken buildings on their own account and hired their own workmen.

The bond of fraternity which had hitherto united the Master, the Craftsman and the Apprentice was gradually broken, and the workmen formed other societies, which were, at a later period, imitated by other trades.

One of the consequences of the dissolution of the Masonic societies was an absolute oblivion of the method of building the pointed arches and high vaults which characterize the great cathedrals of the middle ages. The Gothic style, dominant from the thirteenth to the fifteenth century, then gave place to that called renaissance (sixteenth to seventeenth century), and from this latter school came the celebrated architects Delorme and Bullant, (Tuilleries, 1577,) Lescot and Goujon, (Louvre, 1571,) Lemercier, (National Palace and St. Rock, 1660,) Bloudel and Bullet, (Saint Denis and St. Martin, 1674 and 1686,) Mausart, (Versailles and the Invalides, 1700 to 1725), Soufflot, (Pantheon.) These architects were not members of the corporations.

In France the Masonic corporations never presented the peculiar character attaching to them in England and especially in Scotland, and their influence on the progress of civilization was much less there than in other countries.

The custom adopted among these corporations, of affiliating as patrons or honorary members eminent men, produced in France, however, the same result as elsewhere, viz: the formation of Lodges outside of the corporations for the propagation of the benevolent doctrines of the institution; for it is certain that, while the Masonic corporations were not in existence

from the beginning of the sixteenth century, there did exist Lodges of the kind mentioned at Marseilles, Lyons, Paris, Anvers, Gand, Brussels, Amsterdam, and Florence. All these Lodges appear to have kept up relations with those of other countries; but from the middle of the sixteenth century we find no further trace of them, nor of the one James II., after his flight from England (1688), was to have founded in Clermont college, Paris, where he resided before going to St. Germain en Laye.*

The transformation of this operative fraternity to a speculative institution, as it took place in London, in 1717, and which made of it what it now is, returned it to France in 1721.†

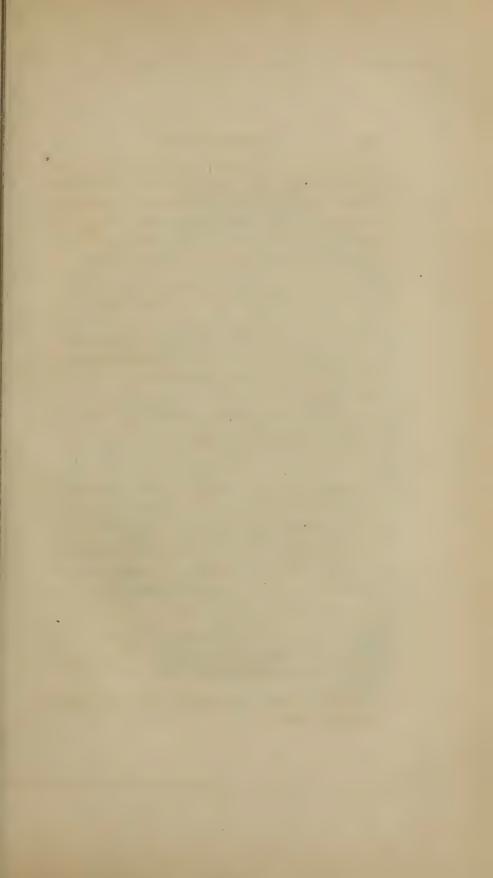
*A Chapter of that name was established, in 1764, by the Chevalier De Bonneville.

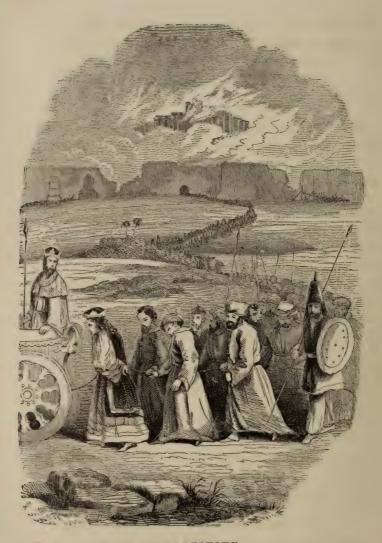
† See Chronological History, to follow.

ATHEISM.—Here is a fine thought going anonymously the rounds of the press upon this anti-masonic principle:

"Atheism never holds sway over human thought except as an usurper, no child of its own succeeding. Error is a convertible term with decay. Falsehood and death are synonyms. Falsehood can gain no permanent foothold in the immortal soul, for there can be no abiding or real faith except in that which is eternally and universally true. The future of the world will never produce a race of atheists, and their casual appearance is but the evidence of some ill-understood truth, some mistaken direction of the human mind, some partial and imperfect view of creation."

Reader, peruse that sentence again; 'tis worth a moment's reflection.





THE CAPTIVITY.

CHRONOLOGICAL HISTORY OF FREEMASONRY, BASED ON THE MONUMENTS ERECTED UNDER ITS AUSPICES AND OLD DOCUMENTS—IN THREE PERIODS.

FIRST PERIOD.

From 715 B. C. to 1000 A. D.

715. Foundation of the Roman colleges of builders (Collegia Fabrorum), composed of all arts and trades necessary to civil, religious, naval, and hydraulic architecture, with their own laws and judges; laws based on those of the Dyonisian artificers then known throughout the East. NUMA POMPILIUS, in founding these colleges, made them at the same time civil and religious societies, with the exclusive privilege of building temples and public edifices; their relations to the state and the priesthood being precisely determined by the laws; they had their own jurisdiction and laws; at their head were presidents called Masters, Overseers or Wardens, Censors, Treasurers, Keepers of the Seals, Archivists, and Secretaries; they had their own physicians and serving brethren. and paid monthly dues. The number of members to each college was fixed by law. Composed, principally, of Greek artisans, they surrounded the secrets of their art and doctrines by the mysteries of their country, and concealed them in symbols borrowed from these mysteries and from their own arcana, one of the characteristics of which was the symbolic employment of the utensils of their profession.

By virtue of their privileges, all the public monuments which were constructed from this period to the reign of Constantine the Great, 330 a.D., in

Rome and the provinces under her domination, were exclusively erected by them, or under their direction. Of all the monuments mentioned in this chronology ruins of more or less importance still exist.

710. Numa, the great legislator who founded the colleges, at once assigned them labors of more than ordinary importance. First, the enlargement of the capitol (a fortress), then the completion of the temples dedicated to the Sun, Moon, Saturn, Mars and other divinities, commenced under Romulus and other Sabine kings. On the termination of these labors Numa directed the construction of temples to Faith, to Fidelity, to Romulus, and Janus, the god of peace, specially adored by Numa; he caused the city to be fortified, and surrounded it with walls. He also continued labor on the famous temple erected by Romulus to Jupiter, on the spot where his army, about to flee, was induced to fight by the prayer addressed by Romulus to that deity.

The great number of temples established in Rome since Romulus are due to the custom that the General-in-Chief should erect a temple to the deity invoked by him in the course of a victorious battle; this also explains the number of temples erected to the same divinity.

650. The population of Rome increased considerably under Ancus Marcius, who fortified the city and built new walls around it; an important acqueduct which bears his name was constructed under his orders, by the colleges, as, also, a seaport at Ostie, and several ships.

610. Under the elder TARQUIN temples were erected to Jupiter, Juno, and Minerva; he caused the erection

of a city wall of hewn stone (614), a sewer for improving the health of the city, and many other public monuments. The first circus was constructed by his order.

580. Servius Tullius again enlarged Rome by the addition of three neighboring eminences, which he surrounded by a wall; he also built temples to Fortune and Diana.

530. Monuments began under Tarquin were continued; and he also built the great subterranean conduit or sewer, large enough to permit the passage of boats; finished the temple to Jupiter, Capotoline, and a circus, began by his predecessor. Another circus, devoted to the athletic exercises of the Roman youth, was completed by his orders.

500. Building of the temples of Vesta, Hercules,

Pallas, and Minerva, under Junius Drusius.

490. The Consuls Sempronius and Minucius, cause the building by the colleges of two temples, one dedicated to Saturn, the other to Mercury; they also establish the Saturnalia.

480. Building of temples to Castor and Pollux, under the dictator Posthunius, who, after his victory over the Latins, caused the erection of two others in honor of Ceres and Bacchus; the most remarkable of all being one to *Fortuna Muliebris*.

451. Creation of the law of the Twelve Tables, the VIIIth relating to the colleges.

396. During the consulate of Furius Camillus temples were built to Juno, to celebrate a victory to Jupiter and to Concord.

390. Taking of Rome by the Gauls and destruction of various monuments.

385. The ruined monuments are rebuilt, and new temples constructed under F. Quintius, who dedicated them to Mars, Juno, Health, and Concord.

312. The first paved road was constructed by the colleges; Applus Claudius had it extended to Capua. The first great acqueduct was built at this time.

290. The temple to Quirinus was built, and in it was placed the first sun-dial, due to the Consul Spur. Carvilius built a temple to Fortis-Fortuna from the spoils of the Etruscans. A temple in honor of Esculapius is built on an island in the Tiber.

285. The Fraternity of builders, as they were then called, attached to the Roman legions, establish themselves in Cisalpine Gaul (Venezia and Lombardy) on the conquest of that country by the Romans; these fraternities, a detachment of which accompanied each legion, were charged with the duty of drawing plans for all military constructions, such as intrenched camps, strategic roads, bridges, acqueducts, dwellings, etc.; they directed the soldiers and laborers in the actual execution of these works; and they also made the instruments of warfare. So far as related to matters directly pertaining to the war they were under the orders of the generals or chiefs of the legions, but in all other matters enjoyed their peculiar privileges. Composed of artists and learned men, these fraternities propagated a taste for the proprieties of life, and for literature and the Roman arts, wherever that nation bore its victorious arms. They also taught the vanquished and the oppressed, the pacific element of the Roman power,—art and civil law.

280. New temples were built during the consulate of C. Duilius, who dedicated one of them to Janus after a victory over the Carthagenians, at sea. Actulius built another temple to Hope.

275. The conquest of nearly all of Cisalpine Gaul (Sardinian States) introduced the building fraternities, never idle, and ever rebuilding in better style

what the legions had destroyed.

250. While Cisalpine Gaul was being covered with military colonies surrounded by fortifications, executed by the fraternity, who constructed within them habitations and palaces for the military chiefs, other legions push their conquests beyond the Alps, into Transalpine Gaul and Spain. The first causeway was built from Rome through Gaul, to the valley of Aoste.

225. The fraternities continued to follow the legions and fulfill their mission; in Spain they founded *Cordova*; in Gaul *Empodorum*, where they built a famous circus, to which the Consul Flaminius gave his name.

220. The Romans, attacked themselves by Hannibal, built, after his retreat, and in memory of that occurrence, a temple to Ridicule. A grand strategic road was constructed by the Roman soldiers, under direction of the colleges. Flaminius, the censor, built a circus in Rome.

210. During the second Punic war the Colleges, having nothing to do at Rome, where no buildings were in progress, journeyed to the conquered provinces.

200. The Roman people decided to build a temple to Mars and another to Romulus and Renus, the founders of Rome. These two temples were nearly completed the same year.

148. The first marble temple was due to General METELLUS, who consecrated it to Jupiter, after his victory over the King of Macedonia; he built another temple, dedicated to Juno, and a remarkable sepulcher bearing his own name.

125. The legions, having taken possession of Helvetia, fortified themselves, and by gradually enlarging founded a number of cities.

121. A Roman colony, commanded by Marsius, founded Narbonne, which became the principal stronghold of the Romans, until the time of Augustus. The Consul Opinionus caused the erection at Rome of the first basilic; to him is also due the elevation of a temple to Concord.

101. Marius, after his victory over the Cimbres and Teutons, caused the erection in Rome, under the special direction of the architect Musius, of two temples, one dedicated to Honor, the other to Virtue. Up to this period architecture had preserved the Etruscan character, and the attempts to embellish the temples and other edifices consisted only in ornamenting them with statues and other objects taken from subjugated countries, especially Greece; but from this time forward the predilection of the Romans for Grecian architecture became dominant, and the Etruscan was abandoned.

79. Herculaneum, an ancient city, containing many monuments erected by the building fraternities, was buried under the lava of Vesuvius.

Pompeii, not less celebrated than Herculaneum, and whose monuments were fully equal to those of Rome, likewise disappeared beneath the ashes and lava from an eruption of Vesuvius in this year.

75. Many cities were founded in the Narbonne country. Military colonies were established in every direction to maintain the country against the more active tribes, particularly in the neighborhood of Marseilles, founded in 599, and Arles existing as far back as 2000 B. c. Among them were Aix and Nismes which became important cities. Arles, which, at a later period, was the capital of the kingdom of that name, ranked as a powerful city, in which the corporations erected costly monuments. The ruins of an amphitheater, an obelisk, a temple, a triumphal arch, and an acqueduct, reveal to us the former importance of the residence of Constantine in that city.

60. Julius Cesar became master of Transalpine Gaul (France, Belgium, and Switzerland), after ten years of struggles, during which, according to Plutarch, more than 800 Gallic cities were devastated. Cesar gave occupation to the corporations in Gaul as well as others summoned by him to rebuild these

cities, aided by his soldiers.

55. Britain, which at this time was partially conquered, received strong reinforcements of builders sent to establish more extended fortifications. Under command of Julius Cesar, one of the legions pushed forward into the interior of the country, and, to defend themselves, formed an intrenched camp with walls, inside of which, as elsewhere, habitations, temples, and aqueducts appeared. And from it arose Eboracum (York), a city celebrated in the history of Freemasonry.

50. While Julius Cesar, pursuing his conquests, destroyed all the Celtic monuments and Druidical altars, Pompey caused the building in Rome of

numerous temples and the famous marble amphitheater, capable of holding thirty thousand persons; he also caused the completion by the Fraternity of the no less famous highway from Italy across the Alps into Gaul. When Julius Cesar returned to Rome he also built various temples to Mars, Apollo, and Venus. He sent all the colleges actually in Italy to Carthage and Corinth to raise those cities from their ruins.

45. The Roman senate, after the civil war, directed the colleges to build various monuments in honor of Julius Cesar, among others four temples to Liberty, Concord, Happiness, and Mercy.

42. The Triumvirs caused a temple to be erected

to Isis, and another to Serapis.

41. A military colony established near the confluence of the Rhone and Saône founded Lyons. It was burnt, and rebuilt by Nero, and afterward became the seat of government and imperial residence.

37. The Roman legions, stationed on the banks of the Rhine to guard the Gallic country against the continual aggressions of the Germans, found at various points intrenched camps which became important colonies. Cologne thus began, and was afterward, invested with the rights of a Roman city under CLAUDIUS.

35. The Pantheon was finished under Marcus Agrippa, who also constructed magnificent baths which bore his name. The great Cisalpine highway, was continued by his orders, under direction of the corporations.

32. The legions established in Paris erected alongside of the Gallic altars temples to Isis and Mithra.

- 30. The reign of Augustus was fertile in splendid monuments. The building fraternities were greatly augmented, and a certain number formed special colleges devoted to naval and hydraulic architecture. The great learning of these men initiated in all arts, the generous principles professed by them, their mysterious organization, surrounded them with so much consideration that many distinguished men sought to participate in their privileges. The most important monuments erected by them at this period were, at Rome, the temple to Jupiter, the theater commenced under the consulate of CLAUDIUS MAR-CELLUS, the mausoleum bearing the name of Augustus, two triumphal arches also bearing his name, two Egytian obelisks; in Roman provinces we will only mention the temple of Clitum at Foligni, of Jupiter at Pouzzale, the triumphal arch at Suze. In Gaul a large number of less pretentious monuments ornamented the cities rebuilt or founded by the Romans. A part of the highroads, and notably that of Emporium near the Pyrenees, were due to the orders of Augustus. The friends of this emperor rivalled him in building sumptuous monuments; Statilus Taurus built an amphitheater; MARCUS PHILLIPUS a temple to Hercules; Munatius Plancus one to Saturn; Lucius Carnifucius one to Diana; Lucius Cornelius Balbus finished his great theater in stone.
- A. D. 1. Augustus caused the building of a temple in honor of his friends Caius and Lucius, the remains of which are known as the square house.
- 5. The Jewish architects received protection at Rome, where, under Julius Cesar, they were allowed to establish synagogues. Admitted to the colleges

of builders, they imparted to them a knowledge of the Hebrew mysteries.

10. VITRUVIUS POLLIO, the celebrated architect, in his works on the subject, mentions the brilliant state of the art at Rome during this period, and speaks of its doctrines as vailed in allegories and symbols.

14. The palace of the Cesars, commenced under Tiberius; continued under Caligula (37), and finished under Domitian (81). Tiberius built a triumphal arch in honor of his brother Claudius Drusus, also one to Augustus and another to Castor.

25. The bridge of Rimini begun by Augustus was finished by Tiberius, who also built temples in honor of Proserpine, Juno, and the goddess of Concord.

41. A superb acqueduct erected under CLAUDIUS bears his name.

43. Detachments of builders from the fraternities along the Rhine were sent by the Emperor Claudius to Britain, where the legions experienced great difficulty in maintaining themselves against the incursions of the Caledonians; they constructed a number of fortresses beyond the camps.

50. At this time architecture reached its culminating point in Rome; the colleges, discouraged by the despotism of the emperors, who gradually deprived them of their privileges, lost their cultivated taste. The monuments of this period were far from attaining the elevated character which placed them among the most sublime creations of human intelligence. The same decay was observed in the Grecian monuments, from which the Romans had borrowed their finest models. The principal cause of this decay was the fact that the most skillful and highly educated archi-

tects were sent by Julius Cesar or Augustus into the conquered provinces to build imposing monuments, in order to give the people an elevated idea of the arts and sciences possessed by the conquerors; to inspire them, in short, with admiration. The colleges, concentrating, as they did, among their members most of the acquirements of that time, undoubtedly added as much by their labors to the glory and power of Rome as was contributed by force of arms. Among the architects, or magistri, as they were called, of this period, a number busied themselves by writing for the information of their distant brethren works on the theory and rules of their art. The most celebrated of these were VITRUVIUS POLLIO, FULVITIUS, VARRON, PUBLIUS and SEPTIMUS. The works of the first only survive.

54. Various temples, baths, and aqueducts constructed under Nero, who, after burning the city of Rome, and destroying many fine monuments, built

his celebrated golden palace.

70. FLAVIUS VESPASIAN constructed the Coliseum at which 12,000 Jewish prisoners worked. It held 110,000 persons, but was not completed till the reign of Titus (80).

98. Under Trajan was built the famous circus

capable of holding 260,000 persons.

130. After the fall of the Roman republic all the corporations founded at the same time as the colleges of builders, by Numa Pompilius, lost their ancient privileges. The colleges were somewhat restrained by Trajan and Adrian, notwithstanding most of their privileges were left that their talents might still be employed.

166. The greater part of the members of colleges at Rome embraced Christianity. The Emperor Marcus Aurelius irritated at the progress made by this new doctrine, and determined to destroy it by force, ordered, during this year, fresh persecutions against the Christians, in consequence of which many of them residing in Gaul took refuge with the corporations in Britain, where greater protection was afforded them than elsewhere. The Christian Masons at Rome sought in the catacombs a secret asylum from the edicts fulminated against them and an escape from the tortures to which they were condemned. In these dark vaults they meet with their co-religionists. During the ten years of persecution under Marcus Aurelius they transformed the catacombs into churches, ornamented with sarcophagi and encaustic paintings; their faith inspired these Christian artists to build chapels and altars on the tombs of the martyrs.

180. The persecutions continuing, those who escaped the steel and the torture fled to the East, and

architecture fell into decay.

275. This period is marked in the history of architecture by one of the most sublime conceptions of the artistic genius of the builders, executed under the reign, and by the orders, of the Emperor Aurelian the two temples of Helios at Palmyra, which, in beauty and grandeur, surpass those of Heliopolis. The larger of these temples had 464 columns, many of them from a single block of marble. The total number of columns decorating the two temples and the galleries belonging to them was 1,450.

287. Carausius, commander of the Roman fleet, took possession of Britain, and declared himself emperor. To conciliate the Masonic fraternities, then wielding an immense influence in the country, he restored their ancient privileges, since which time they have been called privileged or Free Masons, to distinguish them from those not thus entitled.

293. Albanus, a converted pagan, was, by order of Carausius, decapitated on account of his faith.

300. At this time there were in Rome more than 500 temples, 37 gates and triumphal arches, 6 bridges, 17 amphitheaters and theaters, 14 acqueducts, 5 obelisks, many monumental columns, mausoleums, baths and sepulchers, all of which were built by the fraternities or colleges of architects.

313. End of the persecutions against the Christians by edict of Constantine, who declared christianity

the religion of the State.

325. The church of the Lateran at Rome built by order of Constantine, and one dedicated to St. Paul, in the form of a cross. The form of the Greek cross used by the Christian architects was chosen by them not because it was ordered by Constantine but because of its mysterious relation to the religion of all nations, and as a part of their symbolism and the secret teachings of their colleges. It formed the ground plan of the temple at Jerusalem, and represented unity and trinity. For the general details of their edifices, Solomon's temple served as a model, being recognized as a master-piece of architecture, and the first temple erected and dedicated to one God.

360. The Emperor Julian built a magnificent temple and vast baths at Paris, where the remains still exist.

525. A general destruction of the temples erected to the Roman gods, which had escaped the devastations of war, and the erection from their material of churches consecrated to saints.

550. The basilisk of St. Sophia at Constantinople erected by a fraternity of Greek architects, under the reign of Justinian I., on the ruins of that built by Constantine the Great, which was burnt. This building is now the Turkish mosque Aia Sofia.

600. Foundation of Canterbury Cathedral and that at Rochester (602).

605. Foundation of St. Paul's, London.

620. The corporations are exclusively engaged and directed by the religious orders. An abbot or other ecclesiastic generally presided in the lodges, and was termed venerable or worshipful Master.

925. At this period every considerable town in Britain had its lodge of Freemasons; but their relations to each other were not intimate, which is explained by the wars and divisions of five centuries and seven kingdoms. During the Danish war, when the monasteries were destroyed, the Fraternity suffered an irreparable loss in the destruction of all their documents. ATHELSTANE, grandson of Alfred the Great, educated by the priest architects, caused his son Edwin to be instructed in the art, and named him Grand Master. He convened a general assembly at York, to whom he submitted a constitution, which was discussed and accepted.

960. On the death of ATHELSTANE the Fraternity were again dispersed, many of them passing over to Germany and remaining there, under the name of Brothers of St. John.

SECOND PERIOD.

From 1001 to 1717.

In the early years of this period the world was in a measure paralyzed by the idea that the end of time had arrived; but at last, getting the better of their superstitions, especially, as the earth continued to revolve on its axis, society awakened from its lethargy, and from that time (1003) our modern civilization may be said to date.

1250. A remarkable period, in which were conceived the plans of those wonderful sanctuaries of the Almighty which are the admiration of posterity for their gigantic dimensions and the harmony of their proportions. The plans of the cathedrals of Cologne, Strasburg, Paris, Rheims, Rouen, Beauvais, Amiens, and others of which the foundations were laid toward the close of the XIIth century, but which were finally executed on a larger scale and in a different style from the original design. The striking analogy between these monuments and those which followed, up to the XVth century, is explained by the bond of fraternity which united the Masons of all countries who had received their instructions from the central school in Lombardy, continued at Cologne and Strasburg, and further by the obedience of the members to the laws which governed them in the construction of all religious edifices, from which they were only allowed to depart in the details of ornamentation.

1272. Westminster Abbey was completed this year under direction of the Archbishop of York.

1275. A Masonic Congress was convoked by Erwin DE STEINBACH for the resumption of the long inter-

rupted labors of the Strasburg cathedral on a grander scale than that upon which the foundations were laid in 1015, and a part of the church erected. Architects from many countries arrived in Strasburg, formed, as in England, and according to ancient usage, a Grand Lodge, and bound themselves to observe the laws and regulations of the Craft. Near the cathedral was a wooden building (lodge), where the meetings were held and where all matters in relation to the building were discussed. ERWIN DE STEINBACH WAS elected to preside, and at the meetings held a sword in his hand and was seated on a dais. Words and signs were invented, partly those used in England. Apprentices, Craftsmen, and Masters were received with peculiar symbolic ceremonies, beneath which were concealed or indicated the secrets of architecture.

1310. The construction of the magnificent cathedral of Cologne begun in 1248 gave to its lodge a certain superiority and made it the school where Masons of other countries came to study this master-piece. The German Masons, recognizing that superiority, gave it the title of Grand Lodge (Haupthutte), and the master architect was regarded as the master of all Masons in Germany.

1312. A small number of Templars, escaped from the persecutions of PHILIP King of France and the Pope CLEMENT V., took refuge in Scotland, before the death of their Grand Master, JACQUES DE MOLAY (1314), and found an asylum in the Masonic lodges.

1314. The Lodge of Kilwinning, in Scotland, founded during the building of the Abbey of that name in 1150, assumed the rank of Grand Royal Lodge of Herodom under authority of ROBERT BRUCE,

who also founded an order of the same name for the Masons who had fought for him.

1350. The York Constitutions were revised during the reign of Edward III. In an appendix it is prescribed, among other things, that in future at the making of a brother the Master of the Lodge shall read to him the Constitution and Ancient Charges.

1459. Masonic Congress at Ratisbone. Reports were made on architecture in general, and particulary on the difficulties attending the completion of various edifices in process of construction. The Constitution framed at Strasburg in 1452, and based on the English and Italian laws, was discussed and approved. Its title was "Statutes and Regulations of the Fraternity of stone cutters of Strasburg."

1464. Congress at Ratisbone, at which Conrad Kuyn, master architect of the Cologne Cathedral, was elected to the Grand Mastership of Cologne.

1502. A Lodge of Masters convened June 24, under direction of Henry VII., moved in procession to lay the corner-stone of a chapel at Westminster, bearing the name of Henry VII.

1535. The intelligence spread by the lodges formed outside of the corporations awakened the suspicions and hatred of the ultramontane clergy, who accused them both openly and in secret of aiding the reform of Luther, who was said to belong to them. They were accused by the priests of seeking to introduce schisms into the church and sedition among the people, of hatred against the Supreme Pontiff and all sovereigns, and, finally, of a desire to reestablish the Order of Templars, and to avenge the death of their Grand Master on the descendants of the kings,

who were the cause of it. It is said that a convention of these associations was held at Cologne June 24 in this year, at which HERMAN V., Bishop of Cologne, presided, when they drew up a document announcing their doctrines and the aim of their association, so that if the intolerance of their fellow-citizens should prevent them from maintaining their organization they might propagate their doctrines in other parts of the globe. That document was the Charter of Cologne.

1561. Queen ELIZABETH of England, being suspicious of the Masons, sent, December 27, a detachment of armed men to break up the annual assembly at York. The officers sent for this purpose made so favorable a report that the queen revoked her order, and ultimately became the protectress of the Fraternity.

1607. Freemasonry flourished in England, where, under the reign of James I., who declared himself their protector, it acquired fame and importance, and many gentlemen and persons of mark were initiated. The high consideration accorded the Craft at this period was further augmented by the election of the celebrated architect Inigo Jones to the dignity of Grand Master, who infused great spirit into the lodges.

1646. The Masonic corporations in England, in which for a long time the majority had been composed of learned men, artists, men eminent for knowledge and position, who were received as honorary members, and termed accepted Masons, no longer busied themselves with the material and primary object of the association. It was at this time that the celebrated antiquary Elias Ashmole, who founded the museum

at Oxford, having been initiated, rectified and composed the formula for the society of Rose-Croix, consisting of ceremonies based on historical allusions, and the communication of signs of recognition after the manner of the Freemasons. This labor inspired him with the idea of composing new rituals for the Masons, and accordingly he composed and substituted for the rituals in use a new mode of initiation, based, in part, on old Anglo-Saxon and Syriac manuscripts, partly on the Egyptian mysteries, and on what he supposed to have been the form of initiation among the Roman architects. These rituals were adopted by the London lodges, and soon after throughout England.

bias; after the decapitation of Charles I. the Masons of England, and particularly those of Scotland, partisans of the Stuarts, labored in secret for the reëstablishment of the throne destroyed by Cromwell. They used the mystery surrounding their assemblies to lay their plans in security. Unable to admit all Masons to their projects, they composed superior degrees to the initiates, in which they alone unfolded their plans. It was by the influence of these men, placed in high position, that Charles II., initiated during his exile, was raised to the throne in 1660, and it was by this monarch that Masonry was termed the Royal Art, because it had principally contributed

1663. General assembly at York, Charles II. presiding, who confirmed the Grand Mastership of Henry Jermyn, Count of St. Albans, and conferred on him the Order of the Bath. The assembly passed

to his restoration.

a series of regulations all in conformity with past events, and maintained the high degrees. The preponderance of Accepted Masons became more evident; but having no longer to struggle against political events, the superior degrees assumed a universal and humanitarian tendency. Cultivation of the arts and sciences, and sociability, under noble and elevated forms, became the features of their meetings.

1666. The great fire in London, which destroyed forty thousand houses and eighty-six churches, gave a new impetus to architecture. The local craftsmen being unable to meet the demand for labor others were called in from all countries. They united in a Lodge, under the authority of Sir Christopher Wren, architect of St. Paul's, who furnished plans for rebuilding the city.

1685. James II., Grand Master of the Order of Heredom of Kilwinning, founded by ROBERT BRUCE, King of Scotland, in 1314, in favor of the Freemasons who had fought under his banners, reëstablished the Order of Knights of St. Andrew, which had been suspended, and the possessions of which were confiscated during the reformation. It was the intention of the king to have made this Order a sign of distinction and reward for Masons in particular, and it is probable that but for his misfortunes he would have returned their property.

When James ascended the throne he ordered complete liberty of conscience to all religious parties, whereupon there was a division among religionists as well as Freemasons, and all parties became immersed in politics. The Scottish portion of the

Masons, led by the Knights of St. Andrew, stood by the king; the English brethren were in favor of his removal, and they gaining the day, the king took flight.

1700. The Masonic corporations, except in England, were dissolved, and even in that country they were

no longer busy with operative Masonry.

1703. Notwithstanding the zeal displayed by Grand Master Wren, the number of Masons was continually diminishing. The annual feasts were completely neglected, and the four lodges remaining in London deserted. In view of this state of affairs, St. Paul's Lodge (now Lodge of Antiquity), to recruit the number of its members and ultimately restore to the Fraternity its activity and importance, came to a decision which had the effect of entirely changing the face of the society. It was resolved that the privileges of Masonry should no longer be exclusively confined to operative builders, but that men of various professions should be allowed to enjoy them. provided they were regularly accepted and initiated in the Craft. This innovation produced results which its authors were far from suspecting. The civilizing principle contained in the doctrines of Freemasonry, after breaking its bonds, gave itself up to all the power of expansion, permeated society and animated it with a new life.

This transformation could not at once be effected; first from the lack of union, and then by the infirmity and advanced age of the Grand Master, and, later still, by political events, so that its execution was delayed till after the death of Sir Christopher Wren (1716).

THIRD PERIOD.

1717. After the death of Grand Master Wren the four lodges in London determined to elect a new Grand Master, and form a Grand Lodge to put in execution the decision of St. Paul's Lodge, adopted in 1703. They, therefore, convened a general assembly of the Masons in London and its vicinity, and constituted a central authority under the title of "The Grand Lodge of England," recognizing only the three symbolic degrees. George Payne, elected Grand Master, got together a great quantity of ancient manuscripts, charts, rituals, and documents on the usages of the Fraternity, which, added to those in possession of St. Paul's Lodge, were to form a code of laws, and doctrines, certain of which were to be published.

1720. The Grand Lodge having constituted several subordinates, in which many persons of distinction were initiated, the Grand Lodge of York became jealous of its rival, and proscribed its members. About this time the institution met with a severe loss in the destruction of important manuscripts committed to the flames by over scrupulous members of St. Paul's Lodge, who were alarmed at the proposed publicity about to be given them.

1721. Freemasonry began to extend to the continent. One Lodge was founded at Dunkirk and another at Mons. The Grand Lodge adopted various regulations concerning the government of the lodges, and regularity of their work. The rights of the Grand Master were determined, and he was accorded the right of naming his successor in case of his

dismission or non-election. George Payne, having been again elected, gathered such documents as had escaped from the flames, the preceding year, and from them drew up a historical sketch of the society, which he submitted to the Grand Lodge with certain regulations. This was referred to the committee, who further referred it to Bro. Anderson, and he, after revising it, was authorized to publish it (1722).

1725. Masonry introduced in Paris and several lodges constituted.

1728. The Baron RAMSAY, a Scotchman, and partisan of the STUARTS, attempted the introduction of a new system founded on the crusades and attributed by him to Godfrey de Bouillon. His success was limited.

1729. The activity of the English lodges and their attractiveness stimulated the Masons of Ireland to greater zeal, and they established a central authority by the name of "The Grand Lodge of Ireland."

1732. The Grand Lodge at York, to which belonged the Masons calling themselves ancient, and whose constitution was more in accordance with the old corporations, recognized the necessity of conforming to the new order of things as more clearly expressed in the London Constitution.

1733. The first Provincial Grand Lodge in America was constituted at Boston.

1735. The first persecutions against Masons in modern times commenced by the States General of Holland, which interdict Masonic assemblies.

1736. The Scottish Grand Lodge at Edinburg, in view of the prosperous state of the English lodges

growing out of their constitution and Grand Mastership, became desirous of introducing the same system, but was prevented by the hereditary office of patron, created by James I., for the Roslin family in 1430. The then Grand Master, Baron Sinclair, of Roslin, consented to resign. The four oldest lodges in Edinburg called a general assembly, thirty-two lodges being represented, and the Baron having resigned his Grand Mastership and all the privileges attached to it, a regular Grand Lodge was formed, and he was elected its first Grand Master.

In the same year the English Grand Lodge of France was instituted by the four lodges then in existence at Paris. Ramsay persuaded them to adopt his system; but, as in England, it was only a flimsy covering to political designs, which failed to achieve success.

1738. The Pope CLEMENT XII. issued a bull of excommunication against the Freemasons, which was followed by an edict of Charles VI., forbidding Masonic meetings in the low countries of Austria.

August 15, in this year, Frederick II., King of Prussia, was initiated.

1739. The Grand Lodge of England was accused of changing the ceremonies and ritual, introducing innovations and of having named Provincial Deputies with power to establish lodges in the South of England, the jurisdiction of the Grand Lodge of York. A schism was the result, and a new Grand Lodge was formed with the designation of "Ancients." The Grand Lodges of Ireland and Scotland sympathized with the ancients, but the moderns were decidedly the most successful.

In the same year Cardinal Ferraro, in an edict, intended to prevent any misunderstanding of the Papal bull against the Freemasons, explained it to mean that "no one should dare to unite, assemble with, or affiliate in, the society, nor be present at its meetings, under penalty of death and confiscation of their goods without hope of remission or pardon; that all proprietors were forbidden to allow any Masonic assembly on their premises under penalty of having their houses demolished, being fined and sent to the galleys.

1740. At this time there were more than two hundred lodges in France, of which twenty-two were in Paris.

1744. The Lodge of the Three Globes at Berlin, founded by Baron Bielefield in 1740, was raised to the dignity of a Grand Lodge by Frederick the Great, King of Prussia, who was elected Grand Master, and continued in office till 1747.

1746. Lord Derwentwater, first Grand Master of the French lodges, perished on the scaffold, a victim to his devotion to the interests of the Pretender.

1751. At this period Freemasonry had found its way into all civilized countries. Its humane and elevating principles, its dogma of liberty, equality, and fraternity alarmed the kings and clergy, and they sought to arrest its progress. Edicts were fulminated against it in Russia (1731), its meetings forbidden in Holland (1735), and at Paris (1737, '38, '44, '45), its members arrested and persecuted at Rome and Florence, their meetings forbidden in Sweden, at Hamburg, and Geneva (1738); the inquisition cast them into prison and caused the

executioner to burn the books which treated of its doctrines. The inquisition also caused Knights who had been present at Masonic meetings to be perpetually exiled to Malta (1740). In Portugal, unheard-of cruelties were practiced against them, including condemnation to the galleys, at Vienna (1735); even the Sultan undertook to annihilate them (1748). As a worthy climax to this series of persecutions, CHARLES, King of Naples, forbid the practice of Masonry in his States; FERDINAND VII., King of Spain, forbid Masonic assemblies under penalty of death; and Pope BENEDICT XIV. renewed (1751) the bull of excommunication against the Freemasons, issued by Clement XII. in 1738. But all this violence failed to check the progress of the institution which spread over the face of the globe with a rapidity which nothing could stop. Notwithstanding Benedict's bull, Masonry was openly practiced at Tuscany, Naples, and several other parts of the Italian peninsula. Even at Rome there were lodges which hardly took the trouble to conceal themselves.

1754. A chapter of the high degrees was founded at Paris, by the Chevalier de Bonneville, under the title of Clermont. In it was revived the Templar System, invented by the partisans of the STUARTS.

1755. The Grand Lodge of England first issued

individual diplomas.

1756. The English Grand Lodge of France, founded in 1736, and which assumed this title in 1743, cast off its allegiance to England and assumed the title of Grand Lodge of France. The disorders which had arisen under the Grand Mastership of Prince

de Clermont were continued, and even augmented. By warrants delivered to Masters of lodges, as well by herself as by the Lodge of St. Andrew of Scotland, at Edinburg, Masonic authorities of all kinds were multiplied in France; illegal warrants were delivered by pretended Masters of lodges; false titles were fabricated; antedated charters bearing falsehood on their faces were set afloat without any notice on the part of the Grand Lodge. When she declared her independence she also announced her intention of adhering to the Scottish custom of giving personal warrants to Masters for life, thus putting the climax to the existing disorder. The result was that these Masters governed their lodges according to their own caprice, giving warrants to other Masters at Paris and in the Provinces, who, in turn, constituted others; other bodies rivaling the Grand Lodge were formed as Chapters, Councils, Colleges, and Tribunals, at Paris and elsewhere, and they likewise established lodges and chapters. So much confusion resulted that even in France it was not known which was in reality the legitimate body.

1756. Foundation of the National Grand Lodge of Italy, dissolved in 1790. In the same year the Grand Lodge of the United Provinces (Holland) was formed.

1762. Baron de Hunde introduced in Germany the rite of Strict Observance (so-called Templar System) which he had obtained from Paris.

1763. The two factions into which the Grand Lodge of France had been divided in 1761 reunited, but they were unable to stay the tide of disorder which they had previously set in motion.

1764. A person by the name of Johnson, a secret agent of the Jesuits, professing to have plenary powers from the authorities of the Rite of Strict Observance, established chapters of the Templar System particularly at Jena, where he called a Masonic congress Dec. 25, 1763. He professed to have the sole power of creating Knights by virtue of patents from unknown authorities, residing in Scotland. He convoked a second congress in 1764, to which the Baron de Hunde was invited, and who at first believed in Johnson's authority, he subsequently, however, exposed him as an impostor, and, at a congress held at Altenberg, in 1765, the Baron himself was elected Grand Master of Templars.

1765. Foundation of the Royal York Grand Lodge at Berlin.

1772. Foundation of the Grand Orient of France.

1782. Congress of Wilhelmsbad called by Fer-DINAND, Duke of Brunswick. Nothing special was accomplished.

1783. Foundation of the Eclectic Grand Lodge at Frankfort, which promulgated a new rite made up from the variety then existing, and hence called Eclectic.

1785. Congress of Paris called ostensibly to reduce to order the chaos produced by the numerous systems introduced into Masonry. No result.

1787. Another congress under the same auspices with the same result.

1789. Edict of the Emperor Joseph II. suppressing the lodges throughout his dominions.

1799. Continued persecutions against the Free-masons.

1800. The rites and systems of high degrees introduced in the course of the last century, and which had the greatest success were:

- 1. The Scottish Rite in Seven Degrees, brought from England by Doctor RAMSAY, in 1736;
- 2. The Rite of Swedenborg, first introduced at Avignon, in 1760;
- 3. The System of Strict Observance, by Baron de Hunde, 1762;
- 4. Schroder's Rite (rectified Rose-Croix) with magic theosophy and alchemy, Berlin, 1766. Subsequently modified and adopted by the Grand Lodge of Hamburg;
- 5. Clerks of Strict Observance, in the interests of Catholicism, 1767;
- 6. Swedish Templar Rite, by ZINNENDORF, Berlin, 1767;
- 7. Illuminati of Bavaria, a political society under Masonic forms, 1776;
- 8. The Martin System, a variant of the Scottish rite, 1775;
- 9. The Golden Rose-Croix System, founded in 1616, by Valentine Andrea, a profound philosopher, and revived under Masonic forms in Germany, 1777;
- 10. The Scottish Rite in Nine Degrees, by Fessler, 1796.

All these rites or systems, as well as those growing out of them, have either become extinct or been greatly modified.

1804. Foundation of a Supreme Council in France by the Count de Grasse Tilly.

1813. Union of the two Grand Lodges in England. In the act of union it is expressly stated that ancient

and true Freemasonry consists of but three degrees: Apprentice, Fellow-Craft, and Master.

1814. Edict of Pius VII. against the Freemasons pronouncing infamous penalties even to death and the confiscation of the property of its members. It is needless to add that the accusations contained in this document against the society are entirely without foundation.

1822. Ukase of the Emperor of Russia against the Freemasons.

1824. Edict of the King of Portugal against Masonic assemblies.

1825. Imposing solemnity at Boston in honor of Bro. Lafayette.

1826. The Pope renews the edict of Pius VII. against the Freemasons.

1828. Edict of the King of Spain against the Masonic Fraternity.

1832. Foundation of the Grand Orient of Belgium at Brussels.

1836. Contestations and discussions arose among the German Lodges, especially those at Berlin, in regard to the admission of Israelites. Some lodges refused to initiate them, and others to admit those who had been regularly initiated elsewhere. Addresses were presented by Jewish brethren showing the opposition of this conduct to the true principles of Masonry, but without result, and the same state of affairs continues now (1866).

It seems strange that in these enlightened days a prejudice dating from the middle ages should still sway the minds of men, and stranger still that the Masonic world should not raise its voice against it. 1850. At this period we find Freemasonry spread over the surface of the globe. In Europe it was nearly everywhere flourishing, protected, and respected. England, Ireland, Scotland, Sweden, Denmark, Holland, Prussia, Saxony, the lesser German States, France, Switzerland, and a portion of Bavaria had about 3,000 lodges governed by 21 Grand Lodges.

On the other hand it was prohibited in Russia, Austria, and their dependencies; in the kingdoms of Naples and Sardinia, at Rome, in Tuscany, Spain,

and Portugal.

In Africa there were lodges in Algeria, at Alexandria, Cape Town, and other points. In North America it was everywhere known, and lodges were constantly springing up.

In South America, beginning at a later date, it was nevertheless making great, progress. It had also been established in Asia and the Ocean islands.

So that the number of lodges on the globe were computed at 5,000, of which 3,000 were in Europe, 1,400 in America, and 600 in other parts of the world.

Thus, in the course of a century, Freemasonry was propagated over the surface of the globe, scattering in its path the seeds of civilization and progress, and impressing on its adepts lessons of truth which have been crystalized into deeds in their intercourse with the world. Little wonder that the partisans of an old and effete order of things, astonished by its peaceful transformations, should oppose, with all their might, the establishment and development of this institution.

The influence of Masonry on social progress would

unquestionably have been greater had it not, in the last century, been paralyzed by the introduction of numberless incoherent systems, which, essentially contrary to its spirit, destroyed the uniformity and equality on which it rests. These systems gave to Freemasonry a different direction from that indicated by its doctrines, and thus, rendering it an object of suspicion to governments, were, in part, to blame for the persecutions levelled against it. It was often abused and assimilated with secret, political, and religious societies which assumed its name and covered themselves with its mantle to attain an end they dared not avow, such as the Rosicrusians and Illuminati. But when the society shall have got rid of the heterogeneous elements which introduced disorder and hindered its action and influence, nothing can stop the beneficent influence it will exercise on society in general.

SKETCH OF THE ANCIENT MYSTERIES.

SABEISM OR SUN WORSHIP.

It is evident that the theologies of all people from the inhabitants of India and Persia to those of Egypt and Greece, as we find them in their sacred books and cosmogonies, were nothing but systems of natural philosophy, a description of the operations of nature vailed in mysterious allegories and enigmatic symbols. And we also find sun worship to be the basis of all the dogmas and mysteries of antiquity. In fact this heavenly body was that of all others most likely to attract the attention and interest of men. The sun constantly drew their attention to the magnificence of the heavens; it was nature's fire, author of light, heat, and flame; the efficient cause of all generation; for without it there would be no movement, no existence, no form. It was immense, imperishable, omnipresent. This need of light, and its creative energy, was felt of all men, who could imagine nothing more frightful than its absence. It, therefore, became their first divinity. Gratitude, then, for the vivifying influence of the sun is the direct or indirect foundation of all the ancient forms of worship. Brahma, of the Indians; Mithra, of the Persians; Osiris, of the Egyptians, Adon, of the Phœnecians; Adonis and Apollo, of the Greeks, are but representatives of the sun, the generative principle, image of fecundity which perpetuates and rejuvenates the world. It was the symbol of a Supreme Being called by the Indians, Baghavan; by the Persians, Zeronani-Akerené; the Jews, Jehovah; the Egyptians, Ammon and You-Piter; the Greeks, Zeus; the Christians, Lord and God; the Mahometans, Allah.

The legends on which the mysteries of antiquity repose are founded on the apparent course of the sun, which, in its downward course, is met and overcome by darkness, represented as the genius of evil; but returning toward us appears to conquer and live again. This death and resurrection represent the changes of day and night; of death, which is a necessity of life, and of life, which is born of death; in fine, of the two opposing principles everywhere apparent, and known as Typhon and Osiris, Juno, and Hercules, the Titans and Jupiter, of Ormuzd and Ahriman, of the good and evil genii of the

Indians, Egyptians, Greeks, Romans Peruvians, and other nations more or less advanced in civilization.

THE MYSTERIES OF INDIA.

In India, sometimes called the cradle of humanity, the history of the human race begins; there the first families united and lived; for nowhere else does nature offer to man so rich and delightful a resting place.

The Hindoos adored Bhagavar, an eternal being concentrating within himself all worlds, all forms, and all the principles of existence, and who acts by the triple emanation from himself, Brahma, Vishnu, and Siva. Menou, an Indian law-giver, was the founder of the doctrine of the three principles or gods; the first called Brahma, author of all production (the sun in spring); Siva, author of destruction (the sun in winter); and Vishnu, the conservator (the sun at solstice); each distinct and yet forming but one god or power. The doctrines of the immortality of the soul, of future rewards and punishments, and that of the transmigration of souls, were secretly taught by the priests.

In India, as at a later period in Persia, Ethiopia, and Egypt, the priests were the sole depositories of science, and exercised boundless power; for everything was based on religion.

The doctrine of Buddha passed into Asia Minor, and became the basis of Persian worship, and at a later period that of the Ethiopians.

THE PERSIAN MYSTERIES.

The ancient Persians adored an unknown being, in whom everything was consumed and absorbed, under

the name of Zeronani-Akerené. With them fire worship preceded that of the sun. Hom, their first prophet was the founder. After him came Djemschid, who introduced the Hindoo doctrine of Brahma, Vishnu, and Siva. But in time the astrological doctrines of the Magii were developed, and when they understood the general phenomena of the globe they embraced in a single view the operations of animated nature; they imagined the hypothesis of a division: in one principle was life, which was the sun, and a principle of death, which was cold and darkness. The priests then abandoned the Hindoo doctrine. and admitted only a good and an evil principle, or the struggle between light and darkness, of death and life, applied by imagination to moral good and The good principle received the name of Ormuzd, and the evil that of Ahriman. The priests, called Magii, were celebrated for their mathematical and astronomical acquirements, which they had learned from their neighbors the Hindoos. They practiced all the occult sciences, and thus acquired the reputation of supernatural power, which gave them great influence with kings and people.

A reformer by the name of MITHRA reviewed the system of the Magii and founded a more austere one. He was deified by the Medes, and considered as the embodiment of Ormuzd and Ahriman, and, finally, became an object of special worship, the mysteries of which were celebrated in underground temples called caves of Mithra. Candidates were there made to pass through trials so terrible that many died.

After MITHRA came ZOROASTER, who again reformed

the system of worship. Being obliged to quit his country he retired with a number of disciples to a cave in the mountains near Persia, which he consecrated to Mithra (the sun). This cave was geometrically divided, and represented the universe; he there studied with his disciples the movement of the stars and the mechanism of the world. His theology was that of the Hindoos.

After twenty years passed in this cave ZOROASTER returned to his country and preached his doctrine at the capital of the Bactrians. He became their prophet and chief of the priests, then more powerful than ever. ZOROASTER gathered up the remains of the ancient laws of the magii, and, incorporating them with his own system, formed the Zend Avesta, which subsequently became the religious code of the Medes and Bactrians, and at a later period of the Persians, Chaldeans, and Parthians.

The great institutions of the primitive races have disappeared, and we scarcely recognize in a few unhappy degraded and persecuted Parsees the scattered remains of an ancient people, the last inheritors of so much glory. Nevertheless, the symbolical ceremonies, simple in their grandeur, to which the Parsees have been the more attached, as greater zeal was displayed in proscribing them, indicate that they are the successors of MITHRA. Their meetings, imitated from the cave of Mithra, have caused them to be accused of atrocious misdeeds, and given them a name which indicates the turpitude the ignorant have ever ascribed to secret societies.

MYSTERIES OF ISIS AND OSIRIS.

The religion of the ancient Ethiopians and Egyptians is a kind of pantheism in which all the powers of nature are personified and deified. Above all their deities is placed an eternal, infinite God, who is the source of all things.

The oldest triad of the Ethiopians and Abysinians, neighbors of Arabia Felix and Chaldea, was Cneph, Ammon, creator, represented by a ram; Phtha, matter, the primitive dust, under the form of a sphere or egg, and Neith, thought, intelligence, containing the germs of all things, a triple manifestation of one God, considered under three relations: creative power, benevolence, and wisdom—the Hindoo triad under other names.

The gymnosophist priests from the Euphrates introduced their doctrines and made them appropriate to the worship of the people. Their principal college was at Meroé, capital of Ethiopia, and their mysteries were celebrated in the temple of Ammon. Ethiopia, then a powerful State, preceding Egypt in civilization, had a theocratic government. The priest towered above the king, whom he might put to death in the name of the divinity. The magnificence of the ruins of Axum, with its obelisks and hieroglyphics temples, vast tombs and pyramids in the neighborhood of Meroé, as many other pyramids in Ethiopia, are evidently of an epoch far anterior to that of the pyramids near Memphis, which are of the sixteenth and seventeenth centuries B. C.

It is, then, certain that the priests of the Thebiad came from the schools of Ethiopia. They principally

occupied themselves with the abstract sciences, are believed to have discovered the celebrated geometrical problem generally ascribed to Pythagoras, calculated eclipses, and regulated, thirteen centuries before Cesar, the Julian year; occasionally they descended to practical researches on the wants of daily life; sometimes they took up the fine arts and inspired that enthusiasm among the people which led to the construction of the avenues of Thebes, the labyrinth, and the admirable temples of Karnac and Denderah. The Egyptian mysteries were taught by Moses to the Jews, thence they passed to Phœnicia, Assyria, Babylon, Persia, Greece and other countries.

THE JEWISH MYSTERIES.

A system of worship founded by Moses of the tribe of LEVI, who was educated in Egypt. When the Jews were driven out of Egypt, Moses became their chief and lawgiver, and he is the acknowledged author of the first five books of the Old Testament. He made the priesthood a separate caste, and they kept the knowledge of their sacred books from the Gentiles, and even from their own people, allowing no profane to enter their dwellings, and punishing with death the Levites who slept at their posts, and the stranger who approached the entrance of the tabernacle. In the construction of the tabernacle three divisions were observed: the Holy of Holies, the Holies, and the Court of the Priests. The High-Priest alone could enter the Holv of Holies, and that but once a year. The other divisions were accessible to the Levites, while the people were restrained to

an exterior space called the Courts of Israel. In the temple the same ideas prevailed.

In addition to their written doctrines they had oral traditions known to but few of their numbers. These traditions were preserved in the secret asylums of various Hebrew associations, as the Kassidians, the Therapeutists, and the Essenians.

Among those societies which have the most persistently refused to yield to the effects of time and progress, the first place after the Essenians is to be given to the Cabbalists who still exist, and many adherents of which are still to be found among the Jews of Germany and Poland.

THE MYSTERIES OF ELEUSIS.

The worship of Ceres, goddess of agriculture, was established at Eleusis, near Athens, by Triptolemus, about the 15th century B. c. It was based on that of Iris and Osiris, and became among the imaginative people of Greece, the foundation of the errors of polytheism.

The initiation into the mysteries of Ceres was divided into the greater and lesser mysteries, the latter being celebrated at the vernal equinox, the other at the autumnal. The lesser mysteries which consisted of a series of fasts, purifications, and expiations, were preparatory.

In the greater mysteries the fables and allegories were explained, and the doctrines of the unity of God and the immortality of the soul introduced. Like all others, however, these mysteries, in the course of time, became utterly corrupted.

MYSTERIES OF SAMOTHRACE.

The worship of the Cabires (Egyptian gods), established in the island of Samothrace, by Orpheus, 1330 B. c., was of Egyptian origin, founded on the solar system, and, finally, after passing through various changes, became extinct.

CONCLUSION.

In the foregoing pages we have given rather a selection from, than a connected translation of, the work of Bro. REYBOLD. Much of the matter contained in the original is incomplete and full of errors of date and fact, and, therefore, not proper to be reproduced. Bro. REYBOLD also falls into the common error of giving his own opinions for historical facts, and commits the grave mistake in a Masonic work of asserting theories which run counter to the religious belief of nineteen-twentieths of the human race. We have endeavored to cull out only such matter as may fairly be accepted in the light of Masonic information, and cheerfully bear witness to the zeal and intelligence with which he has approached his task; but we do not think the American Masonic mind prepared for the discussion of abstract topics with which Masonry has in reality nothing to do. And if it were, we, for one, should hesitate to enter upon such discussions. We believe in making Masonry a practical reality, in so shaping its teachings and its acts that it may interfere with no prejudices, and especially that it may avoid the shoals and quicksands of transcendentalism; in a word that it may be a practical reality and not a

mere theory. European writers in general lose sight of the practical in their airy flights after the ideal, and it is, therefore, fortunate that a majority of them do not use the English language to convey their thoughts to the public; nevertheless, as in the case of Bro. Reybold, they frequently enunciate profound truths, and often bring to light valuable matters of past history. These we gladly put in the hands of our American brethren, leaving the balance sealed up as fraught with a general evil not likely to be counterbalanced by individual satisfaction.

J. W. S.

SINCERITY AND ZEAL.—Freemasonry has its foundation in God, who built the universe, and is a God of love. From this source of love is hewn the chief corner-stone. whose name is glory, and whose nature is love; and when he, who will one day complete the building of his redeemed mercy, shall come to collect his jewels, he will place in his kingdom, as the ornaments of his triumphant grace and glory, every real Mason; and whatever his station may have been in the work. whether a Master to devise, a Warden to explain those devises, a Steward to superintend, a Secretary to transcribe, or a humble workman to raise the building by his handy labors, all shall be accessories and assistants to this grand edifice of universal love, and all shall be rewarded, not altogether according to the perfection of his performances, or the sublimity of his station or office, but, in a great measure, according to the sincerity of his intentions and the zeal of his endeavors.

MASONIC PASSAGES OF SCRIPTURE.

BY ALBERT G. MACKEY, M. D.

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the Divine Founder of the Christian religion -"neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house." A closed book, a sealed book, indicates that its contents are secret, and a book, or roll folded up, was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree or to some part of its ritual makes it expedient that the Book should be opened upon those passages.

Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in this country, at least since the publication of Webb's Monitor, has been very uniform, and is as follows:

In the first degree, the Bible is opened at Psalm cxxxiii., an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the second degree, the passage adopted is Amos vii. 7, 8, in which the allusion evidently is to the plumb-line, an important emblem of that degree. In the third degree, the Bible is opened at Ecclesiastes xii. 1—7, in which the description of old age and death is appropriately applied to the sacred object of this degree.

We have said that the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch:

Formerly, the Book of the Law was opened in the first degree at the 22d chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *First Grand Offering*, commemorated by our ancient brethren, by which the ground-floor of the Apprentices' Lodge was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 28th chapter of Genesis which records the vision of Jacob's ladder, was also, with equal appositeness, selected as the passage for the first degree.

The following passage from I. Kings vi. 8 was, during one part of the last century, used in the second degree:

"The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third." The appositeness of this passage to the Fellow Craft's degree, will hardly be disputed.

At another time the following passage from II. Chronicles iii. 17, was selected for the second degree. Its appropriateness will be equally evident:

"And he reared up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v. 25, 26, were sometimes adopted as the passage for the third degree:

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your God, which ye made yourselves."

The allusions in this paragraph are not so evident as the others. They refer to historical matters which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the third degree, informs us, that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The sixth chapter of II. Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the third degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the third degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practiced in this country.

At present the usage in England differs in respect to the choice of passages from that adopted in this country. There the Bible is opened in the first degree at Ruth iv. 7.

"Now this was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel."

In the second degree, the passage opened is at Judges xii. 6.

"Then said they unto him, say now 'Shibboleth;' and he said 'Sibboleth;' for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan; and there fell at that time of the Ephraimites forty and two thousand."

In the third degree, the passages is found at I. Kings vii. 13-14.

"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."

While, from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason will perhaps prefer the selections made in our own Lodges, especially for the first and third degrees, he at the same time will not fail to admire the taste and ingenuity of our English brethren in the selections that they have made. In the second degree the passage from Judges is undoubtedly preferable to our own.

In conclusion, we may observe, that to give these passages their due Masonic importance, it is essential

that they should be covered by the Square and Compasses. The Bible, Square, and Compasses, are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon, the Square of the power of Hiram, and the Compasses of the skill of the chief builder. Some Masonic writers have still further spiritualized these symblols by supposing them to refer to the Wisdom, Truth, and Justice of the Grand Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic ritual, which, to be understood, must be studied together.

Adoniramite Masonry.—Maçonnerie Adonhiramite. This rite was established in France at the close of the eighteenth century. It consists of twelve degrees, namely: 1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason; 4, Perfect Master; 5, Elect of Nine; 6, Elect of Perignan; 7, Minor Architect, or Scotch Apprentice; 8, Grand Architect, or Scotch Fellow Craft; 9, Scotch Master; 10, Knight of the East; 11, Knight of Rose Croix; 12, Prussian Knight.

Of these degrees, the 6th, 7th, 8th, and 9th are peculiar to Adoniramite Masonry; the others do not much differ from the corresponding degrees in the ancient Scotch rite. The title of the order is derived from Adoniram, who took charge of the works after the loss of the principal conductor, and to the time of whose superintendence the legends of the most important degrees refer.



WHERE THE LAUGH COMES IN.

BY THE EDITOR.

We beg to be understood as by no means intending a joke. We have no desire to waste time, patience, ink and paper, for the sorry purpose of demonstrating a pun. On the contrary, we were never more serious; and if we assert that there is a point at which the risible faculties may be indulged it is because we see things which, enacted in all dignity, and supposed by their perpetrators to be producing the most serious and praiseworthy effects, are in reality of such an irresistibly comic nature, have in them so much cachinnatory powder, that one must be more or less than human to refuse a guffaw, even though it be that silent merriment which unfolds the wrinkles of the soul and brings tears to the eyes, while it makes no outward nor visible sign.

For instance, Bro. Walkit is a member of our Lodge; he is a gentleman of lively imagination, of persevering industry; whole-souled, generous and unsuspicious. He looks upon Masonry in general as the greatest institution the world has ever known, except our Lodge, which, in his opinion, is one point above anything else on this mundane sphere, and he is determined to make it the

envy of all Masons. Now, among his weak points-for he is not perfect—is that of taking every man he meets, with genteel exterior and plausible address, for a good fellow; whom he at once becomes anxious to do a good turn, and whom he as soon as possible proposes to become a Mason in our Lodge. His enthusiasm in the matter communicates itself to his friend, who is not only willing but anxious to enter the charmed circle and participate in the labors of the Craft. Indeed, the more he thinks of it the greater is his hurry, and he anxiously inquires of Walkit if there is no way of getting along without the awkward delay of a whole calendar month. If he were only in, he could at once begin to make himself useful; he knows a whole grist of fellows whom he would propose, and then, too, he reflects that he is obliged to go East, or West, or South, as the case may be, to attend to some business affairs likely to occupy his attention for another month. Two months' delay is "tolerable and not to be endured." Can't the thing be shortened somehow? O, yes, to oblige a friend, of course; we can get a dispensation; cost you a little more; but then you can be put through at once. understanding Walkir calls on the Grand Master, states that a case of emergency has arisen, and asks for a dispensation to confer the three degrees forthwith on a gentleman who will undoubtedly prove a great acquisition to the Fraternity. What is the special cause of emergency, asks the Grand Master. Oh, he is going on a journey, and wants to get the degrees before he starts! Is he a resident? Yes, lived among us all his life—firstrate man. Well, how is it, then, that he has never before made application? This question of course nonplusses WALKIT, and the upshot of the interview is that the covoted dispensation is refused. WALKIT retires in high

dudgeon, and at the next regular communication rises in his place to state his grievance and pour forth a torrent of eloquent denunciation on the head of the Grand Master, in which laudable purpose, however, he is cut short by the sound of the gavel in the East, and he subsides. At this point, the right-thinking Mason, the Mason who wishes the prosperity of his Lodge to be guaged by the excellence of its material rather than the multitude of its blocks; the Mason who believes in treating all alike and requiring all to make suitable proficiency before advancement, in fact as well as in theory; the Mason who believes that Masonry is a serious undertaking, to be upheld and carried forward by serious men; who feels that there is a greater gain to his Lodge in the making of one just and true man than in the reception of a dozen candidates who have no higher conception of the institution than that it confers the privilege of wearing a certain badge and knowing a great secret; "whose vision of the ancient Landmarks is never dimmed by the recollection of a depleted treasury;" who believes that Masonry is never in a hurry, and that whatever is worth doing at all is worth doing well; who shrinks instinctively from the surging tide of neophytes rushing past the gates of the temple and pushing their way to the very holy of holies, with the dust of the world upon their shoes, which, in their haste, they have not laid aside—at this point, we repeat, plain, old-fashioned, methodical, painstaking, earnest Masons may laugh—we always do. Not in sorrow, nor yet in anger, but with a hearty rejoicing that one leak is stopped; one breach in the wall through which so many have tumbled into the fold built up; one more dangerous fallacy dispelled; one more warning given against marrying in haste to repent at leisure; one more safeguard

set up which, like the burning pharos, shall warn the heedless of shoals and quicksands, to venture upon which is fatal.

We laugh—quietly, as Leatherstocking practiced it—when we see a young man, with his Masonic wings just fledged, busily engaged in revising Masonry in general, and especially that part of it which he deems to be most important, to wit, the ritual. His proposals to modernize the phraseology, to improve the grammar, to throw in a new part in one place and cut out an old one in another; his supreme contempt for the musty old fogyism of our regulations; his virtuous indignation at the autocratical tyranny of the Master are immoderately funny.

We laugh—not noisily, but judiciously—when we come across an old fellow who is constantly telling every-one who will listen that he has been "forty years a Mason"—and never thinking it worth his while to mention that for thirty-eight years of the forty he has never been inside of a Lodge, nor contributed one cent toward maintaining the Craft or giving aid to its distressed members, their widows and orphans.

We laugh—not hilariously, but with quiet enjoyment—when we see a Lodge Committee, after looking at a package of greasy papers and listening to the one hundred and seventieth rehearsal of a well-conned story, return to the Lodge and recommend a donation to the worthy Brother who makes more money by fleecing them than they do by honest labor.

We laugh—not in sonorous numbers, but euphoniously—when we see the members of the Ancient and Accepted Rite, born and educated to be gentlemen, honored and respected by service and station in Ancient Craft Masonry, beloved for social amenities and charitable deeds, when mounted on the Scottish hobby, degenerating into common scolds and abusing each other like the veriest drabs.

We laugh—not exultingly, but at low breath—when we hear a Brother declaiming against Masonic publications because they let the world into our secrets (sic.) and make the general public acquainted with the principles and ideas of Masonry; all of which they hold should be locked and barred in the most impenetrable recesses of inviolable secrecy, while we daily witness the good effects proceeding from the vast moral power of the press when discreetly used.

We laugh—not vociferously, but with mild humor—when we see a Brother charging another with a specified offence, and then on the trial attempting to prove an entirely different one; of course breaking down, getting the whole thing reversed, inveighing against everything and everybody concerned, and making a Judy of himself generally.

We enjoy a full sense of jocund satisfaction when we come across a Lodge more anxious to do a little square work than an immense quantity which is neither oblong nor square; more anxious to comfort the distressed, to visit the sick, to bury the dead, to minister to the wants of the widow and the fatherless in their affliction, than to make senseless displays, full of sound and signifying nothing; more willing to learn than to teach, more willing to act than to talk; ever ready to do a good deed, and never anxious to boast of it, quietly pursuing the even tenor of their way, and gradually laying up a store which neither moth nor rust shall consume, which thieves cannot steal, and which shall afford a quiet satisfaction the world can "neither give nor take away"and here, too, the reader may perchance agree with us, "the laugh comes in."



CRYSTALLIZATION.

BY THE EDITOR.

WE are taught, in an early portion of the instruction given to neophytes, that "a survey of nature and the study of her beautiful proportions induced man to imitate the symmetry and order placed before him, which gave rise to architecture and the various other useful arts:" and as Masons the study of the liberal arts and sciences is specially commended to our attention. Whoever studies with a view to thoroughly understanding his subject will not be satisfied to accept what he finds written down in the books, or which may be dictated to him by others, but will search for himself and endeavor to trace the way from effect to cause, and thus find himself gradually leaving out of sight the speculations and errors of men and communing with nature herself, beholding in her simplest as in her most majestic forms the impress of the Supreme Architect, the proof of his omnipotence and the incentive to worship and adore him for all his loving solicitude, displayed alike in the well-being of the tiniest insect and the life of his noblest handiwork-man.

Among the infinite variety of processes which nature exhibits to the inquiring and patient observer none is more beautiful than that of crystallization, which is scientifically described as "the combination with one another of the integrant particles of matter having determinate forms, by the attraction of cohesion, according to certain laws and points of polarity, whereby they assume a vast variety of crystalline forms."

This process may be seen in the formation of salt, borax, the sulphates of iron, copper and other metals, in ice and the feathery particles of snow. It is likewise carried on in the bosom of the earth, where in darkness and silence the diamond is formed, presenting, when brought to light, the utmost value in the smallest space and most compact form.

In all this there is, in addition to beautiful and instructive objects of study, a lesson which we cannot too closely lay to heart. Our Masonry needs crystallization; we Masons need to turn the vast moral power intrusted to us into more practical channels, to aggregate the integrant particles, to crystallize our words and our speculations into deeds.

For the better part of a century Masonry has patiently wrought in this country to establish for itself a name and a location; its doctrines have been preached on hill-tops and in valleys; it has nestled in the icy regions of the North-east, and found room in the everglades of the South; it has thrown its banner to the breeze on every foot of the Atlantic coast, and, following the hardy adventurers by land and sea, has taken its stand on the verge of the Pacific; it has received within its courts men whose names were not born to die, whose acts have exalted their country and humanity; it has placed the

toiler on a level with the millionaire; it has affronted the cabals and machinations of the vilest demagogues ever born to make honest men blush for their race, and it has outlived them and their foul slanders, and, gaining new vigor from a temporary paralysis, has winged its flight to heights to which a few years since its most ardent friends had never aspired. Of all the associations of men Masonry alone refused to be severed by the convulsions of the past years; "with charity for all, with malice toward none," it pursued its mission; and now, that the right has prevailed, that the dark clouds of error are being dispelled, that the bright sunshine of peace is once more visible, she stands at the door with outstretched arms to welcome back the wanderers, and to rejoice that though her sons were dead they are alive again.

To-day, as for many years past, the institution enjoys a degree of prosperity beyond all precedent, and, indeed, so great is the throng of applicants at her gates that the elders tremble lest the profane should bear them down, and in their frenzied haste obliterate the cherished landmarks of the Craft. From every wall and battlement bugle blasts are sounding to warn us of the coming danger, and imploring us to check the rate of speed ere some dire calamity befall us. It occurs to us, however, that the danger-if danger there be-is not viewed from the proper stand-point. Masonry is an aggregation of chosen men for the upholding and propagation of virtue; its ends and aims are justifiable of all men, and it is especially calculated to profit by the power of associated effort. Every good man, therefore, who is added to its numbers, who, by his walk and conversation, makes manifest the beauty of a virtuous life, is so much moral force added to

our lever, one more apostle to preach and practice our tenets, and, by his example, to shame vice from existence, and make honor and justice more admired and more practiced. We cannot see why such men should not be welcomed though they come

"As the winds come when forests are rended."

Nor why there should be any dread that there could possibly be too many of them. But, the difficulty is that we do not utilize the force we have, nor that which is daily being added. The integrant particles are floating loosely in the mother-waters, and scarcely any effort is being made to crystallize them. We need, then, a more earnest effort to reduce our teachings to practice, to make the vast army assembled beneath our banners a power for good, that shall be felt and acknowledged by its deeds rather than its words. We need to step aside from the usual round and demonstrate that we have comprehended the stewardship intrusted to us and our power to answer its requirements; we want more earnest, reading, thinking, practicing Masons, few who are satisfied to plod the same weary round year after year; we want less diffusion and more concretion. In the great State of New York, with its five hundred Lodges and fifty thousand Masons, its untold wealth, and boundless influence, we have no temple where Masonry may plant her archives and say this is my home, no building to which the aged and indigent, the widow and orphan, may wend their way with the certainty of finding a shelter and a welcome. In the great commercial metropolis of the country we have not yet aroused sufficient energy to erect and maintain a public library, reading-room, and museum for the instruction and elevation of the Craft, and vet

it cannot be doubted for a moment that we have the means in ample abundance, that if we would but acknowledge the duty resting upon us, and act upon that conviction the present year would not pass into eternity without being a witness to this act of crystallization.

Let us, as individuals, seek the "points of polarity" among our brethren, and thus form a new variety of crystals, which, like the diamond, shall present the utmost value in the smallest space, and, like it, too, present by attrition a more brilliant and fadeless luster. In the deep blue waters of the Pacific there is a little insect whose brief span is devoted to unceasing, and almost intelligent labor. In the soft bed of the ocean it lays the foundation of a wall harder than granite, and carries it patiently upward, never ceasing, never tiring, and finally casting its little body upon the scene of its labors, to add the mite of its tiny proportions to the sum of its life-long toil. In time the wall rises to the surface, and the frightened waves dash themselves upon it in vain; gradually the debris of the ocean rest upon its surface, soil is formed, verdure and flowers appear; trees grow, and among their waving fronds the golden fruit appears; God smiles upon the labors of the little ones, and there is a home for man!

"Shall it be said of us, brethren, that we are unequal to the coral insect? that, with all our advantages, with all the means at our command, we have reared no wall, prepared no soil, cultivated no trees, accomplished no work, whose fragrance mounting heavenward should invoke a benison from the Supreme Architect? Rather let each resolve to unite his efforts with another, and so promote a general crystallization.

MASONRY IN THE MIDDLE AGES.

ONE of the most interesting chapters in the history of Freemasonry is the record of its existence and progress during what are termed the mediæval ages. It was at this period that, by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the "religious structures" of the times to which we refer. "It was only," says an intelligent foreign Brother, "by devoting the noblest gift to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honor the men who have left such inheritances. wandered in the wide area, and climbed the thousand year'd arches of the Colosseum-I have stood under the graceful dome of the Pantheon; and wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so-called Gothic cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices; which spirit is most singularly embodied and illustrated in the distinctive character of their styles: I mean the round and the pointed arch. The one wide, stretching, solid, and massive, it clings strongly to the earth, and guides the eye horizontally to what is about us. The other slender, high, ærial, it

strives and points upward to what is above us, and leads the thoughts to higher things. Truly Masonic, it symbolizes and spiritualizes, till it has transformed the most material of things, heavy, ponderous stone, into a permanent melody. This is what our ancestors in Masonry In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. still good that we honor it; it is still right and proper that we erect new temples, wherein its traditions may be duly honored and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us, to the Brethren of future generations, and that it thus may fulfill its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world knows best what instruments to employ; and for us, therefore, it will also be best, still, as worthy Masons, to ascribe all gratitude to the "Most High;" still to do faithfully the work appointed us, each in his different station; conscious that be it high, be it low, it is equally honorable if honorably filled; equally a necessary link in the great chain of social existence.

KIND WORDS.

Kind words are like the morning sun that gilds the opening flower, Kind words are like the blessings spread by every summer shower; They light the heart with sunny beams, they shed a fulgent ray, And cheer the weary pilgrim, as he wanders on his way.

Let us hear none but gentle words—no tales of dismal strife, But only kind things whisper, as you tread this vale of life; Then try, by every word and glance, the suffering to beguile, And watch them, when you speak kind words, how happily they smile.

THE SYMBOLICAL TEACHINGS OF MASONRY.

BY M. B. SMITH, P. M.

FREEMASONRY is said to be "a beautiful system of morality, vailed in allegory and illustrated by symbols." The intelligent Mason, not content with a survey of the stately exterior of the Temple, passes through the porch, and through the vail of allegory, even to the sacred advtum of the Temple, and in the radiance that lingers above the ark of divine truth beholds for himself the sublime verities which the vail of allegory covered. such a Craftsman the symbolism of our Ancient Institution becomes more attractive the longer he studies and meditates upon it. Before he entered upon this study the ritual was to him only a novelty; now it becomes a mighty teacher, whose every utterance convevs to his mind and soul living moral truth. Exotericoutward—before, his Masonic knowledge now becomes inward and profound: he looks down to the very foundation, and beholds Truth, that perfect ashlar, cut and adjusted by the G. A. O. T. U.; he looks upward, and where the clouds-Gop's pavilion-are floating, and the stars-Goo's light-bearers-are ever shining, he beholds the Lodge's celestial covering; and thus he learns those esoteric-inner-truths which lie concealed in our ancient mysteries, like jewels in a casket, to be revealed when the casket's hidden spring is touched.

A knowledge of these hidden truths gives to each step in the Craftsman's progress an impressive significance. Coming in ignorance and blindness to the threshold, he advances one step in knowledge by learning the great and important lesson of the need of moral purification. The first gift he receives is "the emblem of innocence," an impressive teacher of purity; and the implements placed in his hands are to be used symbolically in the purifying of body, mind and heart; and thus in the first degree of Masonry—as an Entered Apprentice—he learns a truth easiest acquired in Youth, the first stage of human life.

He takes another step forward, and is taught to cultivate his mind and put in practice the lessons he has learned. To the acquisition of moral truth, which purifies the soul, he now adds scientific truth, which enlarges the mind and develops its faculties. He learns, also, the lesson of adjustment: his personal acts, his relations to God and man, and his estimates of his fellows, are all to be true and trusty as the corner-stone, whose angles stand the test of the Master's Square, whose horizontal varies not from the perfect Level, and whose perpendicular is true to the Craftsman's Plumb; and thus in the second degree of Masonry—as a Fellow-Craft—he learns a lesson best acquired in Manhood, the second stage of human life.

But, still seeking truth, he advances yet another step, and is at once reminded of the mortality of his body, and is taught the glorious truth of the immortality of his soul. The *clothing* which he wore at his toil, as an Entered Apprentice, and in which, as a Fellow-Craft, he carried his implements, has now, in this his period of rest, become simply "the badge of a Mason." He wears it, but toils no longer. The stones have been wrought, and the science of building has been revealed, and he now spreads the cement, and witnesses the completion of the Temple; for the working tool he now holds is the symbol of unity, stability, and brotherly love. The last lessons he learns are of Death and the Resurrection—cessation from labor, and an after reward; and thus in the third degree of Masonry—as a Master Mason—he

is taught moral truths which may be, and are, imparted at other stages, but are always most impressively conveyed in Old Age, the last stage of human life.

Thus each step has its meaning, and thus each symbol of Masonry, equally with "the three steps on the Master's carpet," will impart to the devout and zealous student sublime moral lessons. Such a symbolism is well worthy of study, since it begins with a devout recognition of Goo's existence and authority, continues by drawing its vitality from the "Holy Writings, that Great Light in Masonry," and ends by pointing to a future and glorified condition of being, in which the body, raised by divine power, shall "become as incorruptible as the soul."

STOP THAT KNOCKING.

BY A GLEANER.

When we were some twenty years younger than at present—by which elegant perphasis we mean "twenty years ago"—the negro minstrels used to sing an amusing piece, the chorus of which consisted of the words: "Stop that knocking;" varied by the earnest injunction, "I tell you, stop that knocking at the door." "We were forcibly reminded," says a correspondent, who is a close observer, "of the old Ethiopic song last night in visiting a country Lodge and remarking upon the enormous amount of knocking at the door. There seemed to be that noble and generous emulation between the Junior Deacon and the Tyler of who could most knock and most respond. Every few minutes the Junior Deacon, who was lethargic in his temperament and slept a good deal in his chair, would wake up suddenly and refresh himself with a peal upon the door To this the Tyler.

not to be outdone in duty, would nobly respond, and. whatever the business of the Lodge, all hands stopped and turned their faces to the portals of the Lodge. Presently things would get quiet; the Junior Deacon would relapse into a virtuous dream, from which he would be suddenly and rudely awakened by the Tyler. That functionary, evidently impatient at the silence inside, would begin his 'thump, thimp, thump,' with knuckles of brass and persistency of iron. hint enough for the Junior Deacon. Shocked at his own neglect of duty, he would spring to the door, dropping his rod with a clash upon the floor, and the echoes of the Lodge would resound with his blows. was amusing enough until it became tedious. When it became tedious it ceased to be amusing. The Chaplain, a modest young stripling, lost two-thirds of his best prayer by this untimely 'knocking at the door.' Old Captain Hevysterne, a mariner, and as noble a sailor as ever walked the quarter-deck of an Indiaman, was making a fine speech in favor of allowing the widow MERRITT a larger monthly allowance for her and her children; and you can imagine how the knocking affected him when I tell you he said: 'I am now, Worshipful Master, about to propose that the Lodge donate'-just then the Junior Deacon remembered that the door had been undisturbed for nearly two minutes, and he began to thump it: the irascible Captain waited till the Tyler had knocked in reply, and the Junior Deacon had begun his second raid, when he added, 'if that d-d marine will only stop mauling the panels of the door'-and sat down."

We copy from our correspondent's letter, with the suggestion that he have a bit of wash leather put under the knocker on the outside, and make the Junior Deacon wear buckskin gloves!

NOT BROUGHT TO LIGHT.

A correspondent, propounding a question upon Masonic law and usage, apologizes for the trouble he gives us, and volunteers this suggestive remark: "I am one of those persons who have been made Masons without ever having been brought to Light." The thought is so forcible that we can find no depository worthy of it save verse.

And upon reflection, how many there are in our world-renowned Fraternity—men "first prepared in heart," men made of porcelain clay, and who, duly wrought upon by Masonic precepts, would have lived and died, honorable and honored, who are in the condition of our correspondent, "Masons never brought to Light!" When we examine the workings of very many lodges we cannot wonder at this; but though our wonder is the less, our regrets are none the less.

We suggest to every reader of the Eclectic to ask leave to recite the following lines, written for the purpose, at the next meeting of his Lodge. It will undoubtedly "hit somebody," "sumfin" will doubtless "fall," but nobody will be the worse. Truth something startles, but "never hurts nobody:"*

Not brought to Light? when ere your call At Masons' portals you had given All pledges that an honest soul Can give to earth, or give to Heaven!

Not brought to Light? that word you spoke By man, by heavenly things adored!

^{*}These lines are by permission dedicated to Bro. E. G. Hamuron, of La Porte, Ind., a brother who has been brought to Light

The silence of the Lodge you broke,
And loud averred "I trust in Gop!"

Not brought to Light? when journeying round Within the range of every sight, Whole and unspotted you were found, Fit for the comradeship of light!

Not brought to Light? when from that Book,
That written Law by us adored,
Your dazzled glance its flight betook
To yonder type that speaks of Goo!

Then shame on them, "the sons of night,"
Thus blindly stumbling on the way—
Mistaking every ancient rite
For childish jest or senseless play!

Shame on the blind to lead the blind
Oh for an hour of Him who drove
From temple-courts the crowd that sinned,
And taught the law of Light and Love!

Bro. Benjamin Franklin, the philosopher and statesman, printed a volume of Masonic Constitutions in 5743—the first Masonic book ever published in the United States.

WE help the poor in time of need,
The naked clothe, the hungry feed,—
'Tis our foundation-stone:
We build upon the noblest plan,
For Friendship rivets man to man,
And makes us all as one.



TOO MUCH OF A GOOD THING.

BY THE EDITOR.

The proverbial philosophy of the ancients is the undoubted source of much of our modern wisdom, and attention to its precepts has made fame and fortune for more than one man. It is not our present purpose, however, to entertain the reader with a dissertation on the subject, further than to acknowledge the source of our present inspiration, and to show briefly one case wherein too much of a good thing is, as the proverb has it, good for nothing.

Masonry, it has been well said, though the same in doctrine and essentials in every country, differs in all countries in its practice, and accommodates itself to the genius and temperament of the people among whom it may be domesticated. Thus, in Italy, Spain and Portugal, where no man is absolutely sure that his head is on his shoulders unless he keeps turning it to satisfy himself that the fastenings are all right, its members lose their personal identity, and, like the inmates of prisons and hospitals, are reduced to Roman numerals, Bro. xxiii. being Master, Bro. xvi. Junior Warden, etc., which may account for the miscalculations of the

late Pontifical allocution. In England it partakes of the national fondness for good feeding, and with the genial kindness which time out of mind has been the result of copious dinners and corresponding digestion, it spreads itself out in the shape of schools for boys and girls, asylums for the aged and indigent, hospitals for the sick and maimed, and appropriate halls for the transaction of its business and the preservation of its records. In France it goes off in long discussions of philosophical abstractions, and runs to seed in infinite systems of degrees and endless quarrels for rank and precedence. In Germany, following the bent of the national mind, it is gradually being reduced to chaos, preparing to shake off the irksome restraints of government, and pluming its wings for unrestrained flight among the untamed theories of rationalists and Red Republicans. In South America, where the inhabitants don't feel peaceable unless they are at war with each other or the rest of mankind, governing bodies and their subordinates are created and destroyed with kaleidoscopical rapidity, and bulletins, manifestos and circulars follow each other in pleasing variety and incessant flight. In this pleasant land of ours it follows more nearly its original intention, and in the legitimate sphere of the American rite, pursues the even tenor of its way with more quiet than in any other on the globe, save, perhaps, the mother country. But here, as elsewhere, it accommodates itself to the genius of the people, and exhibits their idiosyncracies in as marked a manner as elsewhere. In the United States we bore holes with a big augur, with vigorous turns, and rarely waste time in going round to the other side to ascertain whether the plank is bored through or not, or in other words, and to be somewhat less metaphorical, we are

apt to carry things to extremes. We transcend the scriptural injunction to "do whatsoever our hand findeth to do with all our might," we keep on doing long after we should have stopped, and exemplify the proverb about overdoing a good thing.

Masonry, per se, is excellently good; its doctrines are sound, its morality pure, its teachings lofty, but it never was intended to be sown broadcast like timothy and clover. It never was meant to be at the beck and call of every man who might happen to have twenty dollars at his command, or to be a platform for mere poll-parrots to dawdle and strut upon. It never was expected that the veils of its temples should be rent asunder and its sacred arcana exposed to the rude manipulations of the unvarnished multitude, but somehow we are running it out in that direction, and exposing ourselves to the shame of seeing its emblems exposed on sign boards and show cards, and made to do duty among the tricks of trade.

We are a litigious people, taking eminent delight in pursuing each other from court to court, wasting our substance in feeing eminent counsel, listening with uncontrollable delight to their profound utterances, and pouring out our money like water to furnish sinews for the wordy war. There is a French proverb that "appetite comes with eating," and it would seem that our mania for the law, with its intricacies and delays, its hopes, doubts and fears, its too frequent antagonism with justice, its bald and costly satisfaction, like opium eating and tobacco smoking, strengthens its hold upon us in exact proportion to our rate of indulgence. The smallest village in our land supports a couple of lawyers, and it is a question for debate whether three Americans, cast upon a desert island, would not get up

a lawsuit among themselves before they had been there six months. Now the law, when tinctured with justice, is indispensable; it furnishes the standard and boundary of right, and occasionally enables men to get their just dues. It is not, therefore, to be lightly condemned, nor do we condemn it, but the inordinate appetite for its excitements is certainly a vicious and costly weakness in our national character, and is yearly making itself more conspicuous in the practice of our lodges. In the good old times, offenses against the Masonic code were dealt with as matters of equity; and an offending brother was tried by the rules of common sense and punished by the dispensation of impartial justice; but in these latter days we have changed all that. A brother charged with unmasonic and immoral conduct employs counsel learned in the law to defend him; the Lodge, as a matter of self-protection, is obliged to do likewise, and the trial proceeds, not as a simple inquest into the truth or falsity of the accusation, but as an exhibition of the legal dexterity of the respective counsel, who call to their aid all the subtleties of their common law practice, and unhesitatingly demand a reversal of unfavorable judgment on the sheerest technicalities. It is just, strictly just, that no brother should be punished without first having a fair trial by his peers; it is just that on such trial he should have the benefit of advice and the right to present his defense, but it is not just that, in the face of overwhelming evidence and righteous conviction, an offender should escape on some quibble hatched in the brain of a legal expert. Such cases, however, do occur, and eminent brethren take credit for professional shrewdness in conducting them. Is it not time that our law practice should be reformed, and that, by a return to the customs of the elders, we should cease overdoing a good thing?

RHETORIC.

THERE is a rhetoric in the Masonry of a beautiful temple, no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former; hence, how necessary to him who aspires to an honorable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more avail than to the Master Mason himself. He there may learn how the proper disposition of well-prepared materials, united by the implements and laws of art, furnish grace, strength, and beauty to the eye, and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment, and regular construction, speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind, that will produce its fruit in due season. The idea intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in its own appropriate place, reminds us of the well-selected, well-turned. and weighty words of a strong and graceful sentence. Independently, in the former case, of the mere use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind, which is sacred to the shrine of the secret source of knowledge. So in rhetoric (or the art of speaking or saying what we have to say clearly. elegantly, and effectively), there is much labor required both in the construction and proper position of the

verbal materials of that temple which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly-proportioned pillars rise from their solid bases to their crowning capitals, as the idea developed reaches consummation by the graceful ascent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt allusion passing on from point to point ornaments, while it upholds, the general idea. We may now, perhaps, from these random remarks, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently employed the phrase "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those nations; for as we derive from them the noblest models of architectural excellence, so do we of poetical and rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be loftier; and we opine that the everlasting principles inherent in its Order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly of those that are gone. finished temple and a finished discourse are analagous in their structure and effect, and often mould the embryo aspirations of posterity to great perfection. Surely, by one whose duty it may be from time to time to lecture his Lodge, and to pay the Craft with the wages of knowledge, holy knowledge and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention.

The Bible is a Book of Life, that shows how to avoid everlasting death.

"CUI BONO."

MUCH has been written upon the subject of Masonic symbolism, and a moral teaching of many of its symbols explained, but the main object of most writings upon this subject appears to be an exposition of the beauty of this symbolism or an endeavor to demonstrate its antiquity.

While this is both pleasing and instructive to genuine lovers of Freemasonry, they do not give an affirmative answer to the question "Cui bono?" They do not tell us "what good" our symbols teach us.

While it is well that all Freemasons should know the truth, of the antiquity of its symbols, no real good is derived from the knowledge of their origin, whether it was in the time of Moses or Solomon, or but yesterday.

The good to be derived from them is the standard by which their true value should be measured, and the truths they teach us are of far greater moment than their beauty or their antiquity.

All those who are well informed admit their antiquity, and all who witness them, as manifested in our temples, can judge for themselves of their beauty; therefore any labor bestowed upon either of these points is but one of supererogation,—but the reiteration of that which is already known.

The real object of the introduction of the symbols of Freemasonry into its system is one which must be the subject of careful study and research, and we can only hope to discover it among the relics of the long passed ages in which they originated. Enough of these will be found to enable us to ascertain the object of their introduction and the truths which they teach.

It is my purpose at this time to give the result of

some little research in this direction, and to point out what it is clear the true teachings of some of them are. Their esoteric character precludes as full an exposition of them as might be given, were they such as could be spoken of with propriety where profane ears might hear the explanations. This fact must be a reason why those which are of the most importance are unnoticed; and I must be content with a notice only of those which the Fraternity have in a great measure given to the public by the writings now extant concerning them.

The symbolism of Freemasonry is of two kinds, which it may be well, for the sake of convenience, to term objective and dramatic. The term objective I would apply to the symbols used by Freemasons, such as the twenty-four inch rule, the square, the compass, the level, the plumb, etc., etc. The term dramatic I would apply to those symbolic representations which occur in our ceremonies.

While I cannot treat directly of the meaning of Masonic symbols which are of an esoteric character, I hope to be able to introduce and explain symbols taken from other sources, and to give such an explanation of them as will enable the intelligent Freemason to apply the exposition to the Masonic symbols which cannot be treated of without manifest impropriety.

If the rituals of Freemasonry are not idle or unmeaning ceremonies; if its symbols are not intended merely for show, and to mystify the public with a pretension to knowledge which does not exist; if these rituals and symbols are of any real use and benefit to those who are familiar with them, their utility cannot be made apparent, without a knowledge of their teachings which has been for many years neglected, or sacrificed to a love or admiration of their beauty.

It was the custom of the people in ancient times to erect altars and temples; to offer sacrifices; to perform ablutions, and many other ceremonies now obsolete and forgotten; and many of them were done by the direct command of the Lord. We know that the altar is but a mass of matter reared up in a particular form, and that of itself it is of no more moral use than any ordinary heap of stones; we know that the roasting of an ox or a lamb relieves no one from the consequences of sin-and that ceremonial ablutions are of no more utility, in themselves, than the ordinary ablutions of everyday life, which all use to keep the body clean and healthy. When we view them in this abstract light they are but idle, unmeaning and useless ceremonies. We also know that, as they were performed by the command of our Supreme Grand Master, they were to be done for a good purpose and intended to be a benefit to those who perform them; hence it becomes us to seek out the manner in which they are useful to us; and a careful inquiry will shew us that they are symbols to teach important truths that we could learn in no other way; and also that they are a means of perpetuating these truths more sure and enduring than the mere words used to preserve and communicate the ordinary events which appertain to our everyday life.

Among the symbols which I have classed as "objective" none are more conspicuous than the altar. Among Freemasons it is as universal as the Lodge, and in the ancient world was an object of great esteem and religious veneration. It is as ancient as the post-diluvian history of man; for the first act of Noah, after he went forth out of the ark, was to build an altar unto the Lord. An examination of the sacred history will show us that all the instances of worship in ancient

times were made by offerings upon altars; that it was the only mode of worship and the only method by which man could approach the Lord. Hence the altar becomes a symbol of worship; of the Lord's communication with man; and such communication was the result of this worship, as we read in Genesis, viii, 21. that the LORD, in response to the worship of NOAH, made the promise "I will not again curse the ground any more for man's sake." The Lord did not, in ancient times, command men to worship him, but he commanded them to build altars unto him-to erect a visible symbol of worship, thus making his worship an actual fact, which could be seen and known to men. The altar, then, is the most sacred symbol of the Lodge, the symbol of the presence of the Supreme Grand Master; and when we approach it, we should do so with that reverence with which we would enter into the presence of the all-seeing God.

There are special directions given by the Lord for the construction of altars to him, all of which are symbolic and teach us how we should worship.

The first specific direction for the erection of an altar may be found in the twentieth chapter of Exodus, where the Lord commanded Moses to erect an altar of earth. As the altar is a symbol of worship, of communication with the Lord, the construction of the altar as commanded by the Lord must teach us how that worship should be performed, and how we should commune with him. Earth is a symbol of goodness; in the original Hebrew the term used is Adamah—ground. In the first chapter of Genesis, the Lord pronounced the earth or ground—Adamah—which he had made good; hence Adamah or earth is a symbol of goodness. Therefore, as the altar is composed of earth, our worship of the

LORD, or our communication with him must be from good. Again, in the same chapter, we are told that if we will make an altar of stone it must not be of hewn stone; for "If thou lift up thy tool upon it thou hast polluted it." A stone is a symbol of truth; an unhewn stone is a symbol of truth unpolluted by the sophistry of man.

The Lord tells us in the New Testament that he is the truth, that he is the corner-stone, the chief stone of the corner—from which we know that a stone is a symbol of truth.

Altars of earth and stone, then, are symbols of the worship of the Lord in accordance with the principles of goodness and truth. The most primitive altars of which we have any specific account, and which were to be built by the direct command of the LORD, of earth and unhewn stone, teach us that the first principles of worship, or the essentials of communication with our Supreme Grand Master, are goodness and truth. altar teaches us that Masons should be good and true men, and that those who are so will not be cursed by the Lord any more, and that he will hear them and accept their worship. That from sacrifices made upon an altar of earth or stone he will "smell a sweet savor." That those who are good and true men, who come to him with goodness and truth, will be acceptable to him and receive his blessing.

Masonry, teaching both humility and true religion by her symbols, teaches us by the great symbol, the altar, how we must worship our Supreme Grand Master in goodness and in truth.

Earth and stone were the constituents of the first altars; goodness and truth are, therefore, the primary requisites to worship.

Altars were afterward built, by the command of the Lord, of other materials than earth and unhewn stone. A symbolic examination of their construction will teach us other virtues which we may combine in our worship, and which may be connected with the great principles of goodness and truth: as the Lord permitted altars to be built of other materials than earth and stone, the materials used in their construction will, by their symbolism, teach these virtues.

The altar constructed for the tabernacle was directed in the twenty-seventh chapter of Exodus to be made of shittim wood, the Hebrew name of acacia wood. The symbolic signification of the acacia sprig is well known to all Freemasons. While the sprig or the new shoot of the acacia tree is a symbol of the immortal life, the wood of the tree is a symbol of justice, hence we must incorporate that virtue into our characters before we can approach the altar of the tabernacle. This altar of acacia wood was to be overlaid with brass. Brass is a symbol of natural goodness, of goodness in our external conduct toward our fellow-men.

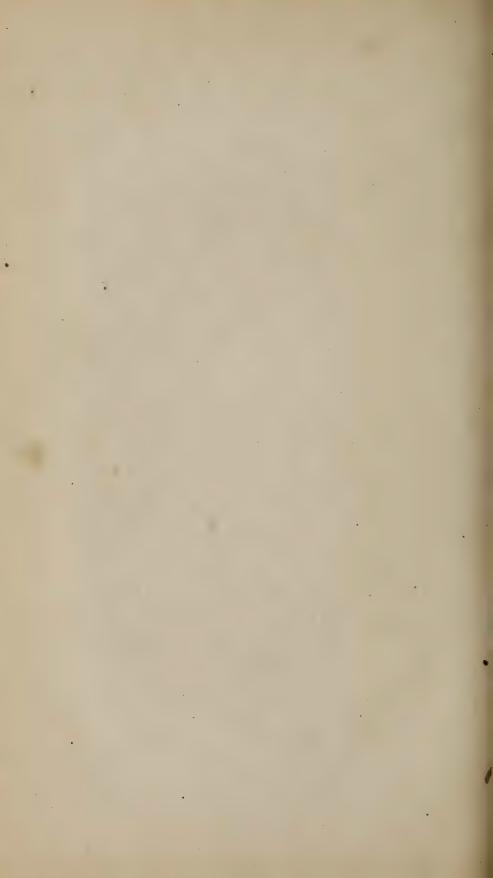
The horn was in ancient times a well-known symbol of power, and upon the altar they are symbols of the moral power possessed by those who act well and justly in their intercourse with the world, and who can approach our sacred altars with "clean hands and a pure heart."

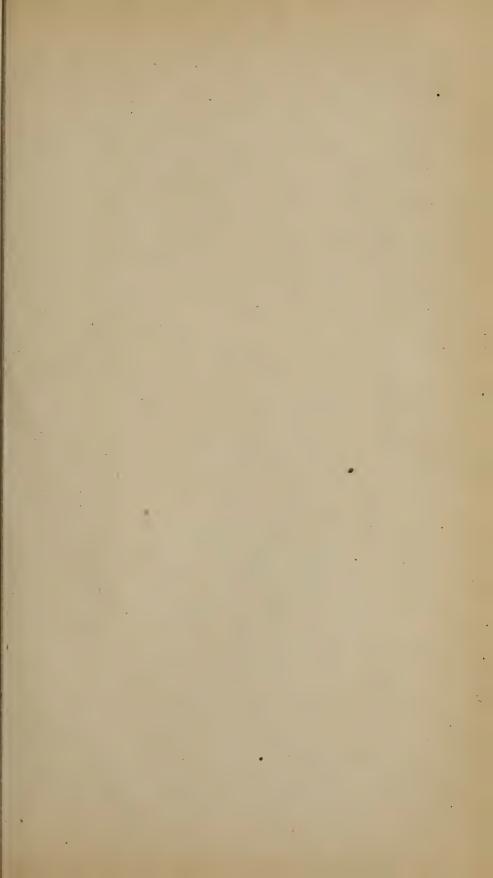
The altar of incense is described in the thirtieth chapter of Exodus; it is also made of acacia wood, but it is overlaid with pure gold. Brass is a symbol of goodness in our external conduct, and gold is a symbol of the internal goodness of heart which all must have who are worthy to approach the sacred altar of incense, who are qualified by both external goodness of charac-

ter and internal goodness of heart to minister unto the Most High in an acceptable manner.

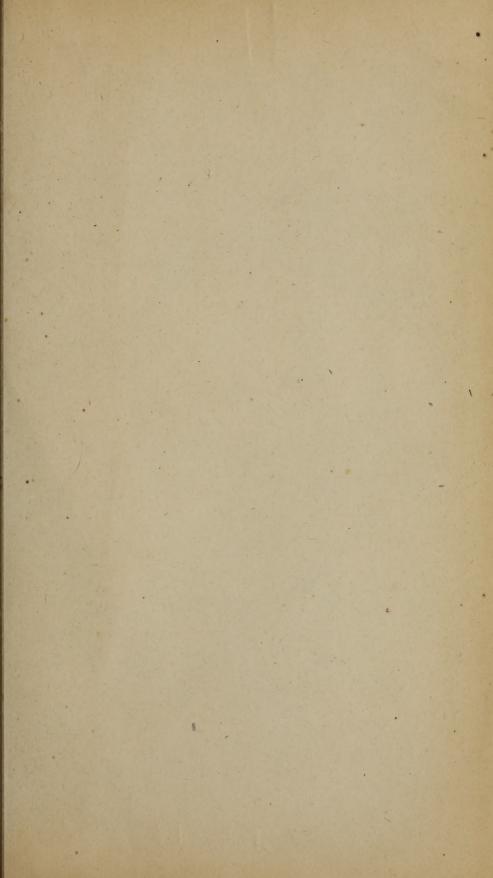
Thus we learn from the symbolic teachings of the altar that goodness and truth should form the foundation of our character; that we should be firm in the great principle of justice, and act well toward our fellow-men; that goodness should be the characteristic of our daily life, and that while we exhibit this virtue in our conduct, we must have also that goodness of heart, without which the external goodness in our conduct is of no more value than the brass upon the altar, when compared to the pure gold with which the altar of incense was overlaid.

We are told that if we lift up our tool upon a stone we have polluted it. The altar was to be built of unhewn stone; therefore, before we enter upon a symbolic journey, which is to lead us to the light of truth, we must, if we would conform strictly to the true order of symbolic teaching, leave behind us all means of marring the unhewn stone, and learn from this symbolic act that we must cast aside all our self-derived prejudices, and form our Masonic edifice of truths as they were given us by our Supreme Grand Master, without an endeavor to conform them to our use, or alter them in any way by ideas derived from man. If we would build an altar in our hearts dedicated to the Lord it must be composed of his truths, as he has formed them. We must not attempt to change them to meet our views, but must use them as we find them. We must build our altar of unhewn stone. O. B. A.









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